CHRISTS
TEMPTATION
AND
TRANSFIGURATION,
PRACTICALLY
EXPLAINED
AND
IMPROVED
In ſeveral
SERMONS.

By the late Reverend THO. MANTON, D. D.

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TO THE READER.

THE *following Discourses on Those important Subjects of the* Temptation *and* Transfiguration *of our Blessed Saviour, together with the Sermons on the* First Chapter, *of the* Epistle *to the* Colossians, *from the* 14*th. to the* 21*th. verse, Having been carefully Perused, and Transcribed from the* Reverend Authors *own* Manuscripts; *are now at the earnest request of divers persons that were the happy Auditors thereof, offered to publick view: had the* Au-

To the Reader.

Authour *lived to publish these himself, they had come forth into the World more exact; but yet as they are now left, I doubt not but they will be very acceptable to all that have discerning Minds, for the peculiar Excellency contained in them.*

Thus much was thought necessary to be said by way of Preface. *The Work sufficiently commending it self, especially coming from such an* Author *as* Doctor Manton.

THE TEMPTATION OF CHRIST.

SERM. I.

MATTH. 4. 1.

Then was Jesus led up of the Spirit into the Wilderness to be Tempted of the Devil.

THis Scripture giveth us the History of Christs *Temptation*, which I shall go over by degrees.

In the Words Observe.

1. The Parties Tempted, and Tempting. The Person Tempted was the Lord

Jesus Christ. The Person Tempting was *the Devil.*

2. The Occasion inducing this Combate, *Jesus was led up of the Spirit.*

3. The Time, *Then.*

4. The Place, *the Wilderness.*

From the whole observe.

Doctrine, *The Lord Jesus Christ was pleased to submit himself to an extraordinary Combate with the Tempter, for our good.*

1. I shall explain the nature and circumstances of this extraordinary Combate.

2. The Reasons, why Christ submitted to it.

3. The good of this to us.

I. The circumstances of this extraordinary Combate. And here.

1. The Persons Combating, *Jesus* and the *Devil*, the Seed of the Woman, and the Seed of the Serpent. It was designed long before, *Gen.* 3. 15. *I will put enmity between thee and the Woman, and between thy Seed and her seed: it shall bruise thy head, and thou shalt bruise his heel*, and now it is accomplished. Here is the Prince of peace against the Prince of darkness; *Michael* and the

the Dragon; the Captain of our Salvation, and our grand Enemy. The Devil is the great Architect of wickedneſs, as Chriſt is the Prince of Life and Righteouſneſs. Theſe are the Combatants; the one ruined the creation of God, and the other reſtored and repaired it.

2. The Manner of the combate. It was not meerly a phantaſm, that Chriſt was thus aſſaulted and uſed: No, he was tempted in reality, not in conceit and imagination only. It ſeemeth to be in the Spirit, though it was real. As *Paul* was taken up into the third Heaven, whether in the body or out of the body we cannot eaſily judge, but real it was. I ſhall more accurately diſcuſs this queſtion afterwards in its more proper place.

3. What Moved him? Or how was he brought to enter into the liſts with Satan? *He was led by the Spirit*, meaning thereby the impulſion and excitation of the Holy Spirit, the Spirit of God. For it is ſaid *Luke* 4. 1. *Jeſus being full of the Holy Ghoſt, returned from Jordan, and was led by the Spirit into the Wilderneſs.* He did not voluntarily put himſelf upon Temptation, but by Gods appointment went up from *Jordan* further into the Deſart.

We Learn hence.

1. That temptations come not by chance, not out of the Earth, nor meerly from the Devil; but God ordereth them for his own Glory and our Good. Satan was fain to beg leave to tempt *Job*, *Job* 1. 12. *And the Lord said unto Satan, behold, all that he hath is in thy power, onely upon himself put not forth thine hand.* There is a conceſſion with a limitation, till God expoſeth us to tryals, the devil cannot trouble us, nor touch us. So *Luke* 22. 31. *Simon, Simon, Satan hath deſired to have you, that he may ſift you as Wheat.* Nay he could not enter into the Herd of Swine without a patent, and new paſs from Christ, *Matth.* 8. 31. *So the devils beſought him, ſaying. If thou caſt us out ſuffer us to go away into the Herd of Swine.* This cruel ſpirit is held in the chains of an irreſiſtable Providence, that he cannot moleſt any creature of God without his permiſſion. Which is a great ſatisfaction to the faithful: all things which concern our tryal are determined and ordered by God. If we be free, let us bleſs God for it, and pray *that he would not lead us into temptation:* if tempted when we are in Satans hands remember Satan is in Gods hand.

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2. Having given up our ſelves to God, we are no longer to be at our own diſpoſe and direction; but muſt ſubmit our ſelves to be led, guided and ordered by God in all things. So it was with Chriſt, he was led by the ſpirit continually: if he retire into the deſart, *he is led by the Spirit*, *Luke* 4. 1. If he come back again into *Galilee*, *ver.* 4. *Jeſus returned in the power of the Spirit into Galilee.* The Holy Ghoſt leadeth him into the conflict, and when it was ended, leadeth him back again. Now there is a perfect likeneſs between a Chriſtian and Chriſt: he is led by the ſpirit off and on, ſo we muſt be guided by the ſame Spirit in all our actions, *Rom.* 8. 14. *For as many as are led by the Spirit of God, they are the Sons of God.*

3. That we muſt obſerve our warrant and calling in all we reſolve upon. To put our ſelves upon hazards we are not called unto, is to go out of our bounds to meet a temptation, or to ride into the devils quarters. Chriſt did not go of his own accord into the deſart, but by divine impulſion, and ſo he came from thence. We may in our place and calling venture our ſelves on the protection of Gods Providence upon obvious temptations, God will main-

tain and support us in them; that is to trust God, but to go out of our calling is to tempt God.

4. Compare the words used in *Matthew* and *Mark*, *chap.* 1. 12. *And immediately the Spirit driveth him into the Wilderness.* That shows that it was a forcible motion, or a strong impulse, such as he could not easily resist or refuse, so here is freedom, *he was led*; there is Force and efficacious impression, *he was driven*, with a voluntary condescension thereunto. There may be liberty of mans Will, yet the victorious efficacy of Grace united together: a man may be *taught* and drawn; as Christ here was *led*, and *driven by the Spirit into the Wilderness.*

3. The Time.

1. Presently after his Baptisme. Now the Baptism of Christ agreeth with ours as to the general nature of it. Baptism is our initiation into the service of God, or our solemn consecration of our selves to him; and it doth not only imply work, but fight, *Rom.* 6. 13. *Neither yield ye your members as instruments* ὅπλα *of unrighteousness unto sin: but yield your selves unto God, as those that are alive from the dead, and your members*

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as inſtruments of righteouſneſs unto God. And Rom. 13. 12. *Let us caſt off the works of darkneſs, and let us put on the armour of light.* Chriſts Baptiſm had the ſame general nature with ours, not the ſame ſpecial nature: the general nature is an engagement to God, the ſpecial uſe of Baptiſm is to be a ſeal of the New Covenant, or to be to us *the Baptiſm of Repentance for the Remiſſion of ſins.* Now this Chriſt was not capable of, he had no ſin to be repented of or remitted; but his Baptiſm was an engagement to the ſame military work, to which we are ingaged. He came into the World for that end and purpoſe, to War againſt ſin and ſatan; he engageth as the General, we as the common Souldiers. He as the General 1 *John* 3. 8. *For this purpoſe the ſon of God was manifeſted* ἵνα λύσῃ, *that he might deſtroy the works of the Devil.* His Baptiſm was the taking of the Field as General; we undertake to fight under him in our rank and place.

2. At this Baptiſmal engagement the Father had given him a teſtimony by a voice from Heaven, *this is my beloved Son in whom I am well pleaſed,* and the Holy Ghoſt had deſcended upon him in the form of a Dove, *Mark* 3. 16, 17. Now preſently after this he

is set upon by the Tempter. Thus many times the Children of God after solemn assurances of his love are exposed to great temptations. Of this you may see an instance in *Abraham*, Gen. 22. 1. *And it came to pass after these things, that God did tempt Abraham*, that is after he had assured *Abraham*, that *he was his shield, and his exceeding great reward*, and given him so many renewed testimonies of his favour. So *Paul* after his rapture, *lest he should be exalted above measure through the abundance of revelations, there was given to him a thorn in the flesh, the messenger of Satan to buffet him*, 2 Cor. 12. 7. So Heb. 10. 32. *But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions, i. e.* after ye were fully convinced of the Christian Faith, and furnished with those vertues and graces that belong to it. Gods conduct is gentle and proportioned to our strength, as *Jacob drove as the little ones were able to bear it.* He never suffers his Castles to be besieged till they are victualled.

3. Immediately before he entred upon his Prophetical Office. Experience of temptation fits for the Ministry, as Christs temptations prepared him to set a foot the Kingdom

dom of God, for the recovery of poor Souls out of their bondage into the liberty of the children of God, *verse* 17. *From that time Jesus began to preach, and to say, Repent for the Kingdom of heaven is at hand.* Our state of innocency was our Health, the grace of the Redeemer our Medicine, Christ our Physician: for the Devil had poisoned our humane Nature. Therefore when he sets afoot his healing cure, it was fit and congruous, that he should experimentally feel the power of the tempter, and in what manner he doth assault and endanger souls, Christ also would shew us, that Ministers should not only be men of Science but of Experience.

4. *The Place* or Field, where this combat was fought, *The Wilderness*; where were none but Wild Beasts, *Mark* 1. 13. *And he was there in the Wilderness forty days tempted of Satan, and was with the wild beasts, and the Angels ministred unto him.* Great question there is in what Wilderness Christ was; their opinion is most probable who think it was the great Wilderness, called *The Desert of Arabia*, in which the *Israelites* wandred forty years, and in which *Elijah* fasted fourty dayes and forty nights.

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In this ſolitary place Satan tryed his utmoſt power againſt our Saviour.

This teacheth us.

1. That Chriſt alone grapled with Satan, having no fellow worker with him, that we may know the ſtrength of our Redeemer, who is able himſelf to overcome the tempter without any aſſiſtance, and *to ſave to the uttermoſt all that come unto God by him*, *Heb.* 7. 25.

2. That the Devil often abuſeth our ſolitude. It is good ſometimes to be alone; but then we need to be ſtocked with Holy Thoughts, or employed in Holy exerciſes, that we may be able to ſay as Chriſt, *John* 16. 32. *I am not alone becauſe the Father is with me.* Howſoever a ſtate of retirement from humane converſe, if it be not neceſſary expoſeth us to temptations: But if we are caſt upon it, we muſt expect God's preſence and help.

3. That no place is priviledged from temptations, unleſs we leave our hearts behind us. *David* walking on the tarraſs or houſe top was enſnared by *Bathſheba*'s beauty, 2 *Sam.* 11. 2, 3, 4. *Lot* that was chaſt in *Sodom*, yet committed inceſt in the moun-

mountain, where there were none but his own Family, *Gen.* 19. 30, 31, &c. When we are locked in our closets we cannot shut out Satan.

II. *The Reasons why Christ submitted to it.*

1. With respect to *Adam*, that the parallel between the first and second *Adam* might be more exact. They are often compared in Scripture as *Rom.* 5. latter end, and 1 *Cor.* 15. and we read *Rom.* 5. 14. that the first *Adam* was τύπος τοῦ μέλλοντος, *the figure of him that was to come*, and as in other respects, so in this; in the same way we were destroyed by the first *Adam*, in the same way were we restored by the second. Christ recovereth and winneth that which *Adam* lost: Our happiness was lost by the first *Adam*, being overcome by the tempter, so it must be recovered by the second *Adam*, the tempter being overcome by him. He that did conquer must first be conquered, that sinners might be rescued from the captivity, wherein he held them captive. The first *Adam* being assaulted quickly after his entrance into Paradise was overcome: and therefore must the second *Adam* overcome him assoon as he entred upon his office, and that in a conflict hand to hand, in that nature

ture that was foiled. The Devil must loose his Prisoners in the same way that he caught them. Christ must do what *Adam* could not do. The victory is gotten by a publick person in our nature, before it can be gotten by each individual in his own person, for so it was lost. *Adam* lost the day before he had any off-spring, so Christ winneth it in his own person before he doth solemnly begin to Preach the Gospel, and call Disciples: and therefore here was the great overthrow of the Adversary.

2. In regard of Satan who by his conquest got a twofold power over man by tempting; he got an interest in his heart to lead him *captive at his will* and pleasure, 2 *Tim.* 2. 26. and he was made Gods executioner, he got apower to punish him, *Heb.* 2. 14. *That through death he might destroy him, that had the power of death, that is the Devil.* Therefore the son of God, who interposed on our behalf, and undertook the rescue of sinners, did assume the nature of man, that he might conquer Satan in the nature that was conquered, and also offer himself as a sacrifice in the same nature for the demonstration of the justice of God. First Christ must overcome by Obedience, tryed to the uttermost by temptations; and then he

he muſt alſo overcome by ſuffering: by overcoming temptations he doth overcome Satan as a tempter; and by death he overcame him as a tormentor, or as the Prince of death, who had the power of executing Gods ſentence. So that you ſee before he overcame him by merit, he overcame him by example; and was an inſtance of a tempted man, before he was an inſtance of a perſecuted man, or one that came to make ſatisfaction to Gods Juſtice.

3. With reſpect to the Saints, who are in their paſſage to Heaven to be expoſed to great difficulties and tryals. Now that they might have comfort and hope in their Redeemer, and come to him boldly as one touched with a feeling of their infirmities, he himſelf ſubmitted to be tempted. This reaſon is recorded by the Apoſtle in two places, *Heb.* 2. 18. *For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted*; able to ſuccour, that is, fit, powerful, inclined, effectually moved to ſuccour them. None ſo merciful as thoſe who have been once miſerable; and they who have not only known miſery but felt it, do more readily relieve and ſuccour others. God biddeth *Iſrael* to pity ſtrangers, *Exod.* 22. 21. *Thou ſhalt neither*

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vex a stranger, nor oppress him, for ye were strangers in the Land of Egypt. They knew what it was to be exposed to the envy and hatred of the neighbours in the Land where they sojourned, *Exod.* 23. 9. *For ye know the heart of a stranger, seeing ye were strangers in the Land of Egypt.* We read that when King *Richard the first* had been on the Sea near *Sicily* like to be drowned, he recalled that antient and barbarous custom, whereby the goods of shipwrackt men were escheated to the Crown, making provision that those goods should be preserved for the right owners. Christ being tossed in the tempest of temptations, knows what belongs to the trouble thereof. The other place is, *Heb.* 4. 15. *We have not an high priest, which cannot be toucht with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.* Christ hath experienced how strong the Assailant is, how feeble our nature is, how hard a matter it is to withstand when we are so sorely assaulted. His own experience of sufferings and temptations in himself doth intender his heart, and make him fit for sympathy with us, and begets a tender compassion towards the miseries and frailties of his members.

4. With

4. With respect to Christ himself, that he might be an exact pattern of Obedience to God. The obedience is little worth, which is carryed on in an even tenor, when we have no temptation to the contrary, but is cast off as soon as we are tempted to disobey, *James* 1. 12. *Blessed is the man that endureth temptation, for when he is tryed, he shall receive the crown of Life, which the Lord hath promised to them that love him.* And *Heb.* 11. 17. *By Faith Abraham when he was tryed offered up Isaac, and he that had received the promises, offered up his only begotten Son.* Now Christ was to be more eminent than all the holy ones of God, and therefore that he might give an evidence of his Piety, Constancy, and Trust in God, it was thought fit some tryal should be made of him, that he might by example teach us, what reason we have to hold to God against the strongest temptations.

III. *The good of this to us.* It teacheth us divers things, four I shall instance in.

1. To shew us who is our grand enemy, the Devil, who sought the misery and destruction of mankind, as Christ did our Salvation. And therefore he is called ὁ ἐχθρὸς, *The Enemy*, *Matth.* 13. 39. *The Enemy that sowed them is the Devil.* And he is called also

also ὁ πονηρὸς, *the wicked one*, *Matth.* 13. 19. as the first and deepest in evil. And because this malitious cruel spirit ruined mankind at first, he is called *a lyar and murderer from the beginning*, *John* 8. 44. A *Lyar* because of his deceit; a *murderer* to show us what he hath done and would do. It was he that set upon Christ, and doth upon us, as at first to destroy our health, so still to keep us from our medicine and recovery out of the lapsed estate by the Gospel of Christ.

2. That all men none excepted, are subject to temptations. If any might plead for exemption, our Lord Jesus, the eternal Son of God might, but he was assaulted and tempted; and if the Devil tempted our Saviour, he will be much more bold with us. The godly are yet in the way not at the end of the Journey; in the Field, not with the Crown on their heads; and it is Gods will, that the enemy should have leave to assault them. None go to Heaven without a tryal, *all these things are accomplished in your brethren that are in the flesh*, 1 *Pet.* 5. 9. To look for an exempt priviledge, or immunity from temptation, is to list our selves as Christs Souldiers, and never expect Battle or Conflict.

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3. It sheweth us the manner of Conflict, both of Satans Fight, and our Saviours Defence.

1. Of Satans Fight it is some advantage not to be ignorant of his enterprizes, 2 *Cor.* 2. 11. *Lest Satan should get an advantage of us, for we are not ignorant of his devices.* Then we may the better stand upon our guard. He assaulted Christ by the same kind of temptations by which usually he assaults us. The kinds of temptations are reckoned up, 1 *Joh.* 2. 16. *The lusts of the flesh, the lust of the eye, and the pride of life.* And *Jam.* 3. 15. *This wisdom descendeth not from above, but is earthly, sensual, devilish.* With these temptations he assaulted our first Parents, *Gen.* 3. 8. *When the woman saw that the Tree was good for fruit, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat.* And with the same temptations he assaulted Christ, tempting him to turn stones into bread, to satisfie the longings of the flesh; to fall down and worship him, as to the sight of a bewitching object to his eyes; to fly in the Air in pride, and to get Glory among men. Here are our snares, which we must carefully avoid.

2. The manner of Chriſts Defence, and ſo it inſtructeth us how to overcome and carry our ſelves in temptations. And here are two things whereby we overcome.

1. By Scripture, the Word of God is *the Sword of the Spirit*, *Eph.* 6. 17. and 1 *John* 2. 14. *The Word of God abideth in you, and ye have overcome the wicked one.* It is good to have the Word of God abide in our memories, but chiefly in our hearts by a ſound belief and fervent love to the truth.

2. Partly by Reſolution, 1 *Pet.* 4. 1. *Arm your ſelves with the ſame mind, viz.* that was in Chriſt. When Satan grew bold and troubleſome Chriſt rejects him with indignation. Now the conſcience of our duty ſhould thus prevail with us to be reſolute therein; the double minded are as it were torn in pieces between God and the Devil, *James* 1. 8. *A double minded man is unſtable in all his ways.* Therefore being in Gods way, we ſhould reſolve to be deaf to all temptations.

4. *The hopes of Succeſs.* God would ſet Chriſt before us as a pattern of Truſt and Confidence, that when we addreſs our ſelves to ſerve God, we might not fear the temp-

temptations of Satan. We have an example of overcoming the Devil in our glorious Head and Chief. If he pleaded *John* 16.33. *In the World ye ſhall have tribulation, but be of good chear, I have overcome the World*; the ſame holdeth good here, for the Enemies of our Salvation are combined. He overcame the Devil in our natures, that we might not be diſcouraged: we fight againſt the ſame Adverſaries, in the ſame cauſe, and he will give power to us his weak members being full of compaſſion, which certainly is a great comfort to us.

USE.

Of Inſtruction to us,

1. To reckon upon temptations. Aſſoon as we mind our Baptiſmal Covenant we muſt expect that Satan will be our profeſſed Foe, ſeeking to terrifie or allure us from the banner of our Captain Jeſus Chriſt. Many after Baptiſm fly to Satans Camp. There are a ſort of men in the viſible Church, who though they do not deny their Baptiſm, as thoſe did 2 *Pet.* 2. 9. *Who have forgotten that they were purged from their old ſins*, yet they carry themſelves as if they were in league with the Devil, the World, and the Fleſh, rather then with the Father, Son,

and Holy Ghost: with might and main they oppose Christs Kingdom both abroad and at home in their own hearts, and are wholly governed by worldly things, the lusts of the Flesh, and the lusts of the Eye, and the pride of Life. Now these are the Devils Agents, and the more dangerous, because they use Christs name against his Offices, and the form of his Religion to destroy the power thereof; as the *Dragon* in the Revelations pushed *with the horns of the Lamb.* Others are not venomously and malignantly set against Christ, and his interest in the World, or in their own Hearts, but tamely yield to the lusts of the Flesh, and go *like an Ox to the slaughter, and a Fool to the correction of the Stocks, Prov.*7. 22. We cannot say that Satans work lyeth about these. Satan needeth not besiege the soul by temptations, that is his already by peaceable possession, *when a strong man armed keepeth his palace, his goods are in peace, Luke* 11. 21. There is no storm when wind and tide goeth together. But then there is a third sort of men, that begin to be serious, and to mind their recovery by Christ, they have many good motions and convictions of the danger of sin, excellency of Christ, necessity of Holiness, they have many purposes to leave sin, and enter upon an holy course of Life, *but*

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the wicked one cometh, and catcheth away that which was ſowen in his heart, *Mat.* 13. 19. He beginneth betimes to oppoſe the work, before we are confirmed and ſettled in a courſe of Godlineſs, as he did ſet upon Chriſt preſently upon his Baptiſm. Baptiſm in us implyeth avowed dying unto ſin, and living unto God, now God permitteth temptation and to try our Reſolution. There is a fourth ſort of ſuch as have made ſome progreſs in Religion, even to a degree of eminency: theſe are not altogether free; for if the Devil had confidence to aſſault the declared Son of God, will he be afraid of a meer mortal man? No, theſe he aſſaulteth many times very ſorely. Pyrates venture on the greateſt booty: theſe he ſeeketh to draw off from Chriſt, as *Pharaoh* ſought to bring back the *Iſraelites* after their eſcape; or to foil them by ſome ſcandalous fall, to do Religion a miſchief, 2 *Sam.* 12. 14. *By this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme*, or at leaſt to vex them and torment them, to make the ſervice of God tedious and uncomfortable to them, *Luke* 22.31. *Simon, Simon, Behold Satan hath deſired to have you, that he might ſift you as wheat*, to toſs and vex you, as wheat in a ſieve. So that no

ſort of Chriſtians can promiſe themſelves exemption; and God permitteth it, becauſe to whom much is given, of them the more is required.

2. The manner and way of his fight is by the World, *per blanda & aſpera*, by the good or evil things of the World. There is *armour of Righteouſneſs on the right hand, and on the left*, 2 *Cor.* 6. 7. as there are right hand and left hand temptations. Both ways he lyeth in ambuſh in the creature. Sometimes he tempts us by the good things of the World, 1 *Chron.* 21. 1. *And Satan ſtood up againſt Iſrael and provoked David to number Iſrael*, ſo glorying in his might, and puiſſance, and victory over neighbour Kings. So meaner people he tempteth to abuſe their Wealth to Pride and Luxury; therefore we are preſſed to be ſober, 1 *Pet.* 5. 8. *Be ſober, be vigilant, becauſe your adverſary the Devil, as a roaring Lyon walketh about, ſeeking whom he may devour.* The Devil maketh an advantage of our proſperity to divert us from God and Heaven, and to render us unapt for the ſtrictneſs of our Holy calling. Sometimes he tempts us by the evil things of this World, *Job* 1. 11. *Put forth thine hand now*

now, and touch all that he hath, and he will curſe thee to thy face. Satans aim in bringing the Saints into trouble, is to draw them to fretting, murmuring, deſpondency, and diſtruſt of Providence, yea to open defection from God, or blaſphemy againſt him. And therefore it is ſaid, 1 *Pet.* 5. 9: *Knowing that the ſame afflictions*, &c. becauſe temptations are conveyed to us by our afflictions or troubles in the fleſh.

3. His end is to diſſwade us from good, and perſwade us to evil. To diſſwade us from good by repreſenting the impoſſibility, trouble, and ſmall neceſſity of it. If men begin to apply themſelves to a ſtrict courſe, ſuch as they have ſworn to in Baptiſm, either it is ſo hard as not to be born, as *John* 6. 60. *This is a hard ſaying, who can bear it?* Whereas *Mark* 19. 29. *Every one that hath forſaken houſes, or brethren*, &c. *for my names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting Life.* Or the troubles which accompany a ſtrict profeſſion are many. The World will note us, *John* 12. 42. *Nevertheleſs among the chief Rulers alſo many believed on him, but becauſe of the Phariſees they did not confeſs him, leſt they ſhould be put out of the Synagogue.* Where-

as we must not be ashamed of Christ, 2 *Tim.* 2. 12. *If we suffer we shall also reign with him: if we deny him, he also will deny us.* Or that we need not be so strict and nice, whereas all we can do is little enough, *Mar.* 25. 9. *Not so, lest there be not enough for us and you.* In general the greatest mischiefs done us by sin are not regarded, but the least inconvenience, that attendeth our duty, is urged and aggravated. He perswadeth us to evil by profit, pleasure, necessity; we cannot live without it in the World. He hideth the hook, and sheweth the bait only; he concealeth the Hell, the horror, the eternal pains that follow sin, and only telleth you how beneficial, profitable and delightful the sin will be to you. *Prov.* 9. 17, 18. *Stoln waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there, and that her guests are in the depths of Hell.*

4. While we are striving against temptations, let us remember our General. We do but follow the Captain of our Salvation, who hath vanquished the Enemy, and will give us the victory if we keep striving, *The God of peace shall bruise Satan under your feet shortly, Rom.* 16. 2. Not *his* feet, but *ours*

we

we ſhall be Conquerors. Our Enemy is vigilant and ſtrong, it is enough for us, that our Redeemer is merciful and faithful in ſuccouring the tempted, and able to maſter the tempter, and defeat all his methods. Chriſt hath conquered him both as a *Lamb* and as a *Lyon*, *Rev.* 5. 5. 8. the notion of a *Lamb* intimateth his ſacrifice, the notion of a *Lyon* his victory; in the *Lamb* is merit in the *Lyon* ſtrength; by the one he maketh ſatisfaction to God, by the other he reſcueth ſinners out of the paw of the roaring Lyon, and maintaineth his intereſt in their hearts. Therefore let us not be diſcouraged, but cloſely adhere to him.

SERMON. II.

MATTH. 4. 2, 3, 4.

And when he had fasted forty days, and forty nights, he was afterwards an hungred. And when the tempter came to him, he said, If thou be the son of God, command that these stones be made bread. And he answered and said, It is written, Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God.

IN these words there are three Branches:

First, *The Occasion.*
Secondly, *The Temptation it self.*
Thirdly, *Christs Answer.*

First, *The Occasion of the first temptation*; in the second verse, *When he had fasted forty days, and forty nights, he was afterwards an hungred.* Where take notice,

I. *Of*

I. *Of his Faſting.*
II. *Of his Hunger.*

And ſomething I ſhall ſpeak of them *Conjunctly*; ſomething *Diſtinctly* and *Apart.*

1. *Conjunctly.* In every part of our Lords Humiliation, there is an Emiſſion of ſome beams of his Godhead; that whenever he is ſeen to be true Man, he might be known to be true God alſo. Is Chriſt hungry? There was a Faſt of forty days continuance preceding, to ſhew how as God he could ſuſtain his Humane Nature. The verity of his humane nature is ſeen, becauſe he ſubmitted to all our ſinleſs Infirmities. The power of his divine Nature was manifeſted, becauſe it enabled him to continue forty days and nights without eating or drinking any thing; the utmoſt that an ordinary man can faſt being but nine days uſually. Thus his Divinity and Humanity are expreſſed in moſt, or all of his Actions; *Joh.* 1. 14. *The word was made Fleſh, and dwelt among us, and we beheld his glory, as the glory of the onely begotten ſon of God.* There was a Vail of Fleſh, yet the glory of his divine Nature was ſeen, and might be ſeen, by all that had an Eye and Heart to ſee it. He lay in the Manger at *Bethlehem*, but a Star appeared

appeared to conduct the Wiſe Men to him; and Angels proclaimed his Birth to the ſhepherds, *Luk.* 2. 13, 14. He grew up from a Child, at the ordinary rate of other Children; but when he was but 12 years old, he diſputed with the Doctors, *Luk.* 2. 42. He ſubmitted to Baptiſm, but then owned by a Voice from Heaven to be Gods Beloved *Son*. He was deceived in the Fig-tree, when an hungred; which ſhews the infirmity of humane Ignorance; but ſuddenly blaſted, this manifeſted the glory of a divine Power; *Matth.* 21. 19. Here, tempted by *Sathan*; but Miniſtred unto, and Attended upon, by a multitude of glorious Angels; *Matth.* 4. 11. Finally Crucified through weakneſs, but living by the power of God, 2 *Cor.* 13. 4. He hung dying on the Croſs; but then the Rocks were rent, the Graves opened, and the *Sun* darkened. All along you may have theſe Intermixtures: he needed to humble himſelf to purchaſe our mercies; but withall, to give a diſcovery of a divine Glory to aſſure our Faith. Therefore, when there were any Evidences of humane frailty, leaſt the world ſhould be offended, and ſtumble thereat, he was pleaſed at the ſame time to give ſome notable demonſtration of the divine Power. As on the other ſide, when holy

holy Men are honoured by God, ſomething falleth out to humble them, 2 *Cor.* 12. 7.

2. *Diſtinctly and Apart.* Where obſerve,

1. That he faſted forty days, and forty nights; ſo did *Moſes* when he received the Law, *Exod.* 34. 28. And at the reſtoring of the Law *Elias* did the like, 1 *King.* 19. 8. Now what theſe two great Prophets had done, Chriſt the great Prophet and Doctor of the Chriſtian Church, did alſo. For the number of forty dayes, Curioſity may make it ſelf work enough; but 'tis dangerous to make concluſions where no certainty appeareth. However this is not amiſs, that forty dayes were the uſual time allotted for Repentance: As to the *Ninevites*, *Jonah* 3. 4. ſo the Prophet *Ezekiel* was to bear the ſins of the People for forty days: And the Flood was forty days in coming on the old world, *Gen.* 7. 17. This was the time given for their Repentance, and therefore for their Humiliation; yet the forty days Faſt in *Lent* is ill grounded on this Example, for this Faſt of Chriſt cannot be imitated by us, more than other his Miracles.

2. At

2. At the end of the forty days he was an hungred, sorely assaulted with faintness and hunger, as any other man at any time is for want of meat. Gods Providence permitted it, that he might be more capable of Satans temptations; for Satan fits his temptations to mens present case and condition. When Christ was hungry, he tempteth him to provide bread, in such a way as the Tempter doth prescribe. He worketh upon what he findeth: When men are full, he tempteth them to be proud, and forget God; when they are destitute, to distrust God: If he sees men covetous, he fits them with a wedge of Gold, as he did *Achan*: If discontented, and plotting the destruction of another, he findeth out occasions. When *Judas* had a mind to sell his Master, he presently sendeth him a Chapman. Thus he doth work upon our Dispositions, or our Condition; most upon our Dispositions, but here only upon Christs Condition. He observeth which way the Tree leaneth, and then thrusteth it forward.

Secondly, *The Temptation it self*; Verse the third. Where two things are observable.

1. *The*

1. *The Intimation of his Addreſs. And when the tempter came to him.*
2. *The propoſal of the Temptation: If thou be the ſon of God,* &c.

1. For the Addreſs to the Temptation: *And when the tempter came to him.* There two things muſt be explained:

1. *In what manner the Tempter came to Chriſt.*
2. *How he is ſaid to come then to him.*

1. *How he came to him.* Whether the Temptations of Chriſt are to be underſtood by way of Viſion, or Hiſtorically; as things viſibly acted and done. This latter I incline unto; and I handle here, becauſe 'tis ſaid προσελθὼν αὐτῷ ὁ πειράζων, *The Tempter came to him.* Chriſt importeth ſome local motion, and acceſſion of the Tempter to Chriſt, under a viſible and external form and ſhape. As afterwards when the Lord biddeth him be gone, *then the devil leaveth him, ver.* 11. A retiring of Satan out of his Preſence, not the ceaſing of a Viſion onely. Yea all along, *He taketh him, and ſets him on a pinnacle of the temple. And taketh him to an high mountain.* All which ſhew ſome external appearance of Satan, and not a word that intimateth a Viſion. Neither

Neither can it be conceived how any Act of Adoration could be demanded by Satan of Christ [*fall down and worship me*] unless the object to be worshipped were set before him in some visible shape. The coming of the Angels to Christ when the Devil left him, *ver.* 11. all understand Historically, and of some External coming; why is not the coming and going of the Devil thus to be understood also? And if all had been done in Vision, and not by Converse, how could Christ be an hungred, or the devil take that occasion to tempt him? How could answers and replies be tossed to and fro, and Scriptures alledged? So that from the whole view of the frame of the Text, here was some external congress between Christ and the devil. If you think it below Christ, you forget the wonderful Condescension of the Son of God; 'tis no more unworthy of him than Crucifixion, Passion and Burial was: 'Tis true in the writing of the Prophets, many things historically related were onely done in Vision; but not in the Gospels, which are an History of the Life and Death of Christ; where things are plainly set down as they were done. To men the grievousness of Christs Temptations would be much lessened, if we should think it only a piece of Phantasie and imaginary, rather

ther than real. And if his Temptations be leſſened, ſo will his Victory, ſo will our Comfort. In ſhort, ſuch as was Chriſts Journey into the Wilderneſs, ſuch was his Faſt, ſuch his Temptation; all real: For all are delivered to us in the ſame ſtile and thread of diſcourſe. Yea farther, if theſe things had been onely in Viſion and Extaſie, there would have been no danger to Chriſt in the ſecond temptation, when he was tempted to throw himſelf down from the Pinacle of the Temple. Surely then he was truly tempted, and not in viſion onely: yea it ſeemeth not ſo credible and agreeable to the dignity and holineſs of Chriſt, that Satan ſhould tempt by internal falſe ſuggeſtions, and the immiſſion of *Species* into his fancy or underſtanding: That Chriſt ſhould ſeem to be here and there, when all the while he was in the deſert: For either Chriſt took notice of theſe falſe Images in his Fancy, or not; if not, there is no temptation; if ſo, there will be an Errour in the Mind of Chriſt, that he ſhould think himſelf to be on the Pinacle of the Temple, or top of an high Mountain, when he was in the Deſert. 'Tis hard to think theſe ſuggeſtions could be made, without ſome error or ſin; but an External ſuggeſtion, maketh the ſin to be in the Tempter onely, not in

the person Tempted: Our First Parents lost not their innocency by the external suggestion, but internal admission of it, dwelling upon it in their Minds. To a man void of sin, the tempter hath no way of tempting, but externally.

2. How is this access to Christ said to be after his Fasting, when in *Luk.* 4. 2. 'tis said, *Being forty dayes tempted of the Devil, and in those days he did eat nothing; and when they were ended, he afterward hungred?*

I Answer 1. Some conceive that the devil tempted Christ all the forty days, but then he tempted him invisibly, as he doth other men, striving to inject sinful suggestions; but he could find nothing in him to work upon, *Joh.* 14. 30. But at forty days end he taketh another course, and appeareth visibly in the shape of an Angel of Light. He saith he came to him most solemnly and industriously to tempt him. This opinion is probable.

2. It may be answered, *Lukes* speech must be understood, *Being forty dayes in the wilderness, and in those days he did eat nothing, and was tempted*; that is, those days being ended. There is by a Prolepsis, some little Inversion of the order. But because of

of *Mark* 1. 13. where 'tis ſaid, *He was in the wilderneſs forty dayes tempted of Satan, and was with the wild Beaſts*, take the former Anſwer.

2. The propoſal of the Temptation: *If thou be the Son of God, command that theſe ſtones be made bread.* Certainly every temptation of the devil tendeth to ſin: Now where is the ſin of this? If Chriſt had turned ſtones into bread, and declared himſelf by this Miracle to be the Son of God; there ſeemeth to be no ſuch evil in this. Like Miracles he did upon other occaſions; as turning Water into Wine at a Marriage Feaſt, multiplying the loaves in the diſtribution for feeding the Multitude. Here was no curioſity, the Fact ſeemed to be neceſſary to ſupply his hunger. Here is no ſuperfluity urged, *into Bread*, not dainties, or occaſions of wantonneſs, but Bread for his neceſſary ſuſtenance? I Anſwer, Notwithſtanding all this fair appearance, yet this firſt aſſault which is propounded by Satan, was very ſore and grievous.

1. Becauſe manifold ſins are implyed in it, and there are many temptations combined in this one Aſſault.

1. In that Chriſt, who was led by the Spirit into the Wilderneſs to Faſt, and ſo to

be tempted, muſt now break his Faſt and work a Miracle at Satans direction : The conteſt between God, and the devil, is, who ſhall be Soveraign ; therefore it was not meet that Chriſt ſhould follow the devils advice, and do any thing at his command and ſuggeſtion.

2. That Chriſt ſhould doubt of that Voice that he heard from Heaven at his Baptiſm, *Thou art my beloved ſon* ; and the devil cometh, *If thou be the ſon of God.* That it ſhould anew be put to trial by ſome extraordinary work, whether it were true or no, or he ſhould believe it, yea or no. No temptation ſo ſore, no dart ſo poiſonable, as that which tendeth to the queſtioning of the grounds of Faith ; as this did the Love of God, ſo lately ſpoken of him. Therefore this is one of the ſharpeſt Arrows that could come out of Satans Bow.

3. It tended to weaken his confidence, in the care and love of Gods Fatherly Providence : Being now afflicted with hunger in a deſert place, where no ſupply of food could be had, Satan would draw him to ſuſpect and doubt of his Fathers Providence; as if it were incompatible to be the Son of God, and to be left deſtitute of means to ſupply his hunger, and therefore muſt take ſome

ſome extraordinary courſe of his own to furniſh himſelf.

4. It tended to put him upon an action of Vain-Glory, by working a Miracle before the devil, to ſhew his Power. As all needleſs actions are but a vain oſtentation.

2. Becauſe it was in it ſelf a puzling and perplexing propoſal, not without inconveniences on both ſides, which ſoever of the extreams our Lord ſhould chooſe; whether he did, or did not what the tempter ſuggeſted. If he did, he might ſeem to doubt of the Truth of the Oracle, by which he was declared to be the Son of God, or to diſtruſt Gods Providence, or to give way to a vain oſtentation of his own Power: If he did not, he ſeemed to be wanting, in not providing neceſſary food for his ſuſtentation, when it was in his own power ſo to do; and it ſeemed to be unreaſonable to hide that, which it concerned all to know, to wit, that he was the Son of God. And it ſeemeth grievous to hear others ſuſpicious concerning our ſelves, when tis in our power eaſily to refute them, ſuch provocations can hardly be born by the moſt modeſt ſpirits. This temptation was again put upon Chriſt on the Croſs, *Math.* 27. 40. *If thou be the Son of God, come down from the Croſs.* But

all is to be done at Gods direction, and as it becometh our obedience to him, and reſpect to his Glory. Satan and his Inſtruments will be ſatisfied with no proofs of principles of Faith, but ſuch as he and they will preſcribe, and which cannot be given without intrenching upon our obedience to God, and thoſe counſels which he hath wiſely laid for his own Glory. And if Gods children be ſurprized with ſuch a diſpoſition, it argueth ſo far the influence of Satan upon them: Namely, when they will not believe but upon their own terms; as *Thomas*, *Joh.* 20. 25. *Except I ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe.* If we will not accept of the graces of Faith as offered by God, but will interpoſe conditions of our own preſcribing, we make a ſnare to our ſelves. God may in condeſcenſion to a weak Believer, grant what was his fault to ſeek, as he doth afterwards to *Thomas*, *Ver.* 27. but there is no reaſon he ſhould grant it to the devil, he being a malicious and incorrigible ſpirit, coming temptingly to ask it.

3. This temptation was cunning and plauſible, it ſeemed onely to tend to Chriſts good, his refection when hungry, and his Honour and Glory, that this might be a full demon-

demonſtration of his being the Son of God. There is an open ſolicitation to evil, and a covert; explicit, and implicite; direct, and indirect. This laſt here. 'Twas not an open, direct, explicite ſolicitation to ſin; but covert, implicite and indirect; which ſort of temptations are more dangerous. There was no need of declaring Chriſts power, by turning ſtones into bread before the devil, and at his inſtance and ſuit: It was neither neceſſary, nor profitable; not neceſſary for Chriſts Honour and Glory, it being ſufficiently evidenced before by that voice from Heaven, or might be evident to him without new proof: Nor was it neceſſary for Chriſts refection, becauſe he might be ſuſtained by the ſame divine power, by which hitherto he had been ſupported for forty dayes. Nor was it profitable, none being preſent but the devil, who asked not this proof for ſatisfaction but cavil; and that he might boaſt and gain advantage, if Chriſt had done any thing at his inſtance and direction: And in this peculiar diſpenſation, all was to be done, by the direction of the holy, and not the impure Spirit. I come now to the third Branch.

Thirdly, *Chriſts Anſwer: Ver.* 4. *And he anſwered and ſaid, It is written, Man liveth*

liveth not by bread alone, but by every word that proceedeth out of the mouth of God. Chriſts Anſwer is not made to that part of the propoſal, *If thou be the ſon of God*; but to the urgent neceſſity of his refection. The former was clear and evident, the force of the temptation lay not there; but the latter, which Satan ſought to make moſt Advantage of, is clearly refuted: Chriſts Anſwer is taken out of *Deut.* 8. 3. And this Anſwer is notgiven for the Tempters ſake, but ours; that we may know how to anſwer in like Caſes, and repel ſuch kind of temptations. In the place quoted, *Moſes* ſpeaketh of Manna, and ſheweth how God gave his people Manna from Heaven, to teach them, that though bread be the ordinary means of ſuſtaining man, yet God can feed him by other means, which he is pleaſed to make uſe of to that purpoſe. His bare word, or nothing; all cometh from his divine power and vertue, whatever he is pleaſed to give for the ſuſtentation of Man, ordinary or extraordinary. The tempter had ſaid, that either he muſt die for hunger, or turn ſtones into bread: Chriſt ſheweth that there is a middle between both theſe extreams. There are other ways which the Wiſdom of God hath found out, or hath appointed by his Word, or decreed to ſuch an end, and maketh

maketh uſe of, in the courſe of his Providence. And the inſtance is fitly choſen, for he that provided forty years for an huge multitude in the deſert, he will not be wanting to his own Son, who had now faſted but forty dayes. In the words there is

1. A Conceſſion or Grant, that ordinarily man liveth by bread, and therefore muſt labour for it, and uſe it when it may be had.

2. There is a reſtriction of the Grant, that it is not by bread onely; *But by every word that proceedeth out of the mouth of God.* The buſineſs is to explain, how a man can live by the Word of God, or what is meant by it.

1. Some take *Word*, for the word of Precept; and expound it thus, if you be faithful to your Duty, God will provide for you. For in every command of God, general or particular, there is a promiſe expreſſed or implyed of all things neceſſary, *Deut.* 28. 5. *Bleſſed ſhall be thy basket and thy ſtore.* And *Matth.* 6. 33. *Seek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.* Now we may lean upon this word of God, keep our ſelves from indirect means, and in a fair way of Providence refer the iſſue to God.

2. Some

2. Some take the *Word*, for the word of Promiſe, which indeed is the livelyhood of the Saints; *Pſal.* 119. 111. *Thy teſtimonies have I taken as an heritage for ever, they are the rejoycing of my heart.* Gods people in a time of want, can make a Feaſt to themſelves out of the Promiſes, and when ſeemingly ſtarved in the Creature, fetch not only Peace and Grace and Righteouſneſs; but Food and Rayment out of the Covenant.

3. Rather I think it is taken for his Providential word, or commanded Bleſſing: For as, God made all things by his Word, ſo he upholdeth all things by the word of his Power, *Heb.* 1. 3. His powerful word doth all in the World, *Pſal.* 147. 15. *He ſendeth forth his commandment on the earth, his word runneth very ſwiftly, he giveth ſnow like wool.* And then in the 18. *ver. He ſendeth out his word and melteth them.* As the word of Creation made all things, ſo the word of Providence ſuſtaineth all things. This word is ſpoken of, *Pſal.* 107. 20. *He ſent his word, and his word healed them, and delivered them from all their deſtructions.* 'Tis *dictum factum* with God, if he ſpeak but the word 'tis all done, *Math.* 8. 8. *Speak but the word and thy ſervant ſhall be whole.* So *Luk.* 4. 36. *What a word is this? For with authority and power he commandeth the unclean*

unclean ſpirits, and they come out. So of *Joſeph* 'tis ſaid *Pſal.* 105. 19. *untill the time that his word came, the word of the Lord tryed him.* That is his power and influence on the hearts of the parties concerned for his deliverance. Well then the power of ſuſtaining Life, is not in bread but in the Word of God, not in the means, but in Gods commanded bleſſing; which may be conveyed to us by means, or without means as God pleaſeth: There is a powerful commanding word which God uſeth for Health, Strength, Suſtentation, or any effect wherein the good of his people is concerned. He is the great Commander of the World. If he ſay to any thing *go*, and it goeth: *come*, and it cometh.

Thus you have the Hiſtory of the firſt temptation. Now for the Obſervations.

1. *Obſerve*, That God may leave his children and ſervants to great ſtreights; for Chriſt himſelf was ſorely an hungred: ſo God ſuffereth his people to hunger in the Wilderneſs before he gave them Manna. Therefore 'tis ſaid *Pſal.* 102. 23. *He weakneth the ſtrength of the people in the way.* He hath ſundry tryals wherewith to exerciſe our Faith, and ſometimes by ſharp neceſſi-

ties;

ties: *Paul* and his companions had continued fourteen dayes and had taken nothing, *Acts* 27. 33. Many times Gods children are thus tryed, Trading is dead and there are many mouths to be fed, and little supply cometh in; yet this is to be born, none of us more poor then Christ, or more destitute then was Christ.

Secondly, That the Devil maketh an advantage of our necessities, when Christ was an hungred, then the tempter came to him: so unto us. Three sorts of temptations he then useth to us, the same he did to Christ, 1. Either he tempteth us to unlawful means to satisfie our hunger, so he did to Christ, who was to be governed by the Spirit, to work a miracle to provide for his bodily wants at Satans direction: so us, Poverty hath a train of sinful temptations, *Prov.* 30. 9. *Least I be poor and steal, and take the name of my God in vain.* Necessities are urging, but we must not go to the Devil for a direction how to supply our selves, least he draw us to put our hand to our neighbours goods, or to defraud our Brother, or betray the peace of our Conscience or to do some unworthy thing, that we may live the more comfortably. You cannot plead necessity, 'tis to relieve your charge, to main-

maintain Life, God is able to maintain it in his own way. No neceſſity can make any ſin warrantable; 'tis neceſſary thou ſhouldſt not ſin, 'tis not neceſſary thou ſhouldſt borrow more then thou canſt pay, or uſe any fraudulent means to get thy ſuſtenance. If others be unmerciful, thou muſt not be unrighteous.

2. To queſtion our Adoption, as he did the filiation of Chriſt, *If thou be the Son of God.* 'Tis no wonder to find Satan calling in queſtion, the Adoption and Regeneration of Gods Children, for he calleth in queſtion the Filiation and Sonſhip of the Son of God, though ſo plainly atteſted but a little before, *Heb.* 12. 5. *Ye have forgotten the exhortation, which ſpeaketh unto you as Children, my Son,* &c. Certainly what ever moveth us to queſtion our intereſt in Gods fatherly love, bare afflictions ſhould not; for to be without afflictions is a ſign of Baſtards. God hath no illegitimate Children, but God hath degenerate Children who are left to a larger Diſcipline.

3. To draw us to a diffidence and diſtruſt of Gods Providence: this he ſought to breed in Chriſt, or at leaſt to do ſomething that might ſeem to countenance it, if

if he ſhould upon his motion work a miracle. Certainly 'tis Satans uſual temptation to work in us a diſeſteem of Gods goodneſs and care, and to make us pore altogether upon our wants. A ſenſe of our wants may be a means to humble us, to quicken us to prayer, but it ſhould not be a temptation to beget in us unthankfulneſs, or murmuring againſt Gods Providence, or any diſquietneſs or unſettledneſs in our minds. And though they may be very pinching, yet we ſhould ſtill remember that God is good to them that are of a clean Heart, *Pſal.* 73. 1. God hath in himſelf al-ſufficiency, who knoweth both what we want, and what is fitteſt for us, and is engaged by his general Providence as a faithful Creator, 1 *Pet.* 4. 19. *Let them that ſuffer according to the will of God, commit the keeping of their ſouls to him in well doing, as unto a faithful Creator*; but more eſpecially as related to us as a Father, *Matth.* 6. 32. *Your heavenly Father knoweſt that you have need of all theſe things.* And by his faithful Promiſe, *Heb.* 13. 5. *He hath ſaid I will never leave thee, nor forſake thee.* And he will give us every good thing while we *fear him*, *Pſal.* 34. 9, 10. *O fear the Lord ye his Saints: For there is no want to them that fear him. The young Lyons do lack and ſuffer hunger: But they that ſeek the Lord,*

Lord, ſhall not want any good thing. And walk uprightly, *Pſalm* 84. 11. *For the Lord God is a Sun and a ſhield, the Lord will give Grace and Glory: No good thing will he withhold from them that walk uprightly.* And ſeek it of him by prayer, *Matth.* 7. 11. *Ask, and it ſhall be given you, ſeek and ye ſhall find, knock and it ſhall be opened unto you.*

But you will ſay, you Preach only to the poor and deſtitute. I Anſwer, I ſpeak as my ſubject leadeth me: It will put the point generally Satan maketh an advantage of our condition. Chriſt had power to do what was ſuggeſted; every condition hath its ſnares, a full condition moſt of all, *Pſal.* 69. 22. *Let their table be a ſnare, their welfare for a trap.* He hideth his ſnares, and gins to catch our ſouls; in all the comforts men enjoy they are apt to grow proud, to forget God, to become mercyleſs to others who want what they enjoy; to live in vain pleaſures, and to forget Eternity: to live in ſinful ſecurity, in the neglect of Chriſtian duties, to be enſlaved to ſenſual ſatisfactions, to be flat, and cold in Prayer. This glut and fulneſs of worldly comforts, is much more dangerous then our hunger.

Third-

Thirdly obſerve, *In Tempting*, Satan pretendeth to help the tempted party to a better condition, as here he ſeemeth careful to have bread provided for Chriſt at his need, yea pretendeth reſpect to his glory, and to have him manifeſt himſelf to be the Son of God, by ſuch a miracle as he preſcribeth. This ſeeming tenderneſs, counſelling Chriſt to ſupport his life and health, was the ſnare layed for him. Thus he dealt with our firſt Parents, he ſeeketh to weaken the reputation of Gods love and kindneſs to man, and to breed in the Womans mind a good opinion of himſelf. That his ſuggeſtions might make the greater impreſſion upon her, he manageth all his diſcourſe with her, that all the advice which he ſeemeth to give her, proceeded of his love, and good affection towards her and her husband; pretending a more then ordinary deſire and care of mans good, *Gen.* 3. 5. as if he could direct him how to become a match for God himſelf. So ſtill he dealeth with us; for alas, otherwiſe *in vain is the ſnare layed in the ſight of any Bird*, *Prov.* 1. 17. He covereth the ſnare layed for mans deſtruction with a fair pretence of Love, to advance man to a greater happineſs, and ſo pretendeth the good of thoſe whom he meaneth wholly to deſtroy. He enticeth the

the covetous with diſhoneſt gain, which at length proveth a real loſs: The ſenſual with vain pleaſures, which at length prove the greateſt pain to body and ſoul: The ambitious with honours, which really tend to their diſgrace. Always truſt God, but disbelieve the Devil, who promoteth mans deſtruction under a pretence of his good and happineſs. How can Satan and his inſtruments, put us upon any thing that is really good for us?

Fourthly, That Satans firſt temptations are more plauſible, he doth not at firſt daſh come with *fall down and worſhip me*; but only pretendeth a reſpect to Chriſts refection, and a demonſtration of his Sonſhip. Few or none are ſo deſperate at firſt, as to leap into Hell at the firſt daſh, therefore the Devil beginneth with the leaſt temptations. Firſt men begin with leſs evils, play about the brink of Hell: a man at firſt taketh a likeing to company, afterwards he doth a little inlarge himſelf, into ſome haunts and merry meetings with his companions, then entreth into a confederacy in evil, till he hath brought utter ruin upon himſelf, and what was honeſt Friendſhip at firſt, proveth wicked company and ſure deſtruction at

laſt. At firſt a man playeth for recreation, then ventureth a ſhilling or two, afterwards by the witchery of Gaming, off goeth all ſenſe of thrift, honeſty, and credit. At firſt a man diſpenſeth with himſelf in ſome duty, then his diſpenſation groweth into a ſettled toleration, and God is caſt out of his cloſet, and his Heart groweth dead, dry, and ſapleſs; there is no ſtop in ſin, 'tis of a multiplying nature, and we go on from one degree to another; and a little luſt ſets open the door for a greater, as the leſſer ſticks ſet the greater on fire.

Fifthly, There is no way to defeat Satans temptations, but by a ſound belief of Gods all-ſufficiency, and the nothingneſs of the Creature.

1. A ſound belief of, and a dependance on Gods all-ſufficiency, *Gen.* 17. 1. *I am the Almighty God, walk before me and be thou perfect.* We need not warp, nor run to our ſhifts, he is enough to help to defend or reward us; he can help us *without means*, though there be no ſupply in the view of ſenſe, or full heaps in our own keeping, God knoweth when we know not, 2 *Pet.* 2. 9. *The Lord knoweth how to deliver the Godly*

Godly out of Temptations, &c. or *by contrary means*, curing the eyes with ſpittle and clay. *He can make a little means go far.* As he bleſſed the pulſe to the captive Children, *Dan.* 1. 15. And made the Widows barrel of Meal, and cruiſe of Oyl to hold out, 1 *Kings* 17. 14. And his filling and feeding five Thouſand with a few Barly loaves, and a few Fiſhes, *Matth.* 14. 21. On the other ſide he can make abundance unprofitable, *Luke* 12.15. *A mans life conſiſteth not in the abundance of the things which he poſſeſſeth.* No means can avail unleſs God giveth his bleſſing; therefore we ſhould uot diſtruſt his Providence, nor attempt any thing without Gods warrant, leſt we offend him, and provoke him to withdraw his bleſſing.

2. The Nothingneſs of the Creature: *Not by bread alone.* 'Tis nothing by way of compariſon with God, nothing by way of excluſion of God, nothing in oppoſition to God. It ſhould be nothing in our eſteem, ſo far as it would be ſomething ſeparate from God, or in co-ordination with God, *Iſa.* 40. 17. *All nations before him are as nothing, leſs than nothing and vanity, Job* 6. 21. *Now ye are nothing*: All Friends

cannot help, our foes cannot hurt us, not the greateſt of either kind, *Iſa.* 34. 12. *All her Princes ſhall be nothing.* In regard of the effects which the World promiſe to its deluded lovers, all is as nothing: not only that it can do nothing to our needy ſouls, to relieve us from the burden of ſin; nothing towards the quiet, and true peace of our wounded Conſciences; nothing to our acceptance with God, nothing for ſtrength againſt corruptions and temptations; nothing at the hour of death; but it can do nothing for us during Life, nothing to relieve and ſatisfie us in the World without God. Therefore God is ſtill to be owned and truſted.

SERMON. III.

MATTH. 4. 5, 6.

Then the Devil taketh him into the Holy City, and ſetteth him on a pinnacle of the Temple.

And ſaith unto him, if thou be the Son of God, caſt thy ſelf down, for it is written he ſhall give his Angels charge concerning thee, and in their hands they ſhall bear thee up, leaſt at any time thou daſh thy foot againſt a ſtone.

IN this ſecond Temptation I ſhall give you. 1. The Hiſtory of it. 2. Obſervations upon it.

1. The Hiſtory of it. There,
1. What Satan did.
2. What he ſaid.
3. The ſoarneſs of the temptation.

1. What he did, *Then the devil taketh him*

up into the Holy City, and setteth him on a pinnacle of the Temple. There 1. Take notice of the ground which the devil chose for the conflict: *he taketh him up into the Holy City, and setteth him on the pinnacle of the Temple.* By the Holy City is meant *Jerusalem*, for this name is given to it in other Scriptures, *Isa.* 58. 2. *They call themselves of the Holy City.* And *Isa.* 52. 1. *O Jerusalem, the Holy City.* And in many other places it was so called because it was the seat of Gods Worship, and the place where God manifested his gracious presence with his people. If you ask why now, it was called the Holy City, since it was a City of Blood, the seat of all wickedness, in which the Law of God was depraved their Religion corrupted, their Religion polluted? I Answer, yet there was the Temple of the Lord. Some Relicks of good and Holy men, some grace yet continued, and the only place that owned the true God, though with much corruption. The more especial place which the Devil chose for the conflict was πτερύγιον τοῦ ἱεροῦ, the Pinnacle of the Temple, or the wing of the Temple: meaning the border round about the flat covering of the Temple, to hinder any one from falling off easily, which might be adorned with pinnacles and spires from whence one might easily fall. 2. How

the

the devil got him there? Whether Chriſt was carryed through the Air, or went on his feet following him of his own accord? the laſt ſeemeth to be countenanced by *Luke*; that he led him to the pinnacle of the Temple, *Luke* 4. 9. ἤγαγεν αὐτὸν, yet the former is preferred by moſt ancient and modern interpreters, and not without reaſon. For Chriſt voluntarily to follow the Devil, and to go up to the top of the Temple, and ſtand on one of the pinnacles thereof, it ſeemeth improbable, and would take up more time then could be ſpent on this temptation. He that would not obey the Devil perſwading him to caſt himſelf down, that he might not tempt God; would not voluntarily have gone up with him, for that would have been the beginning of a temptation to yield ſo far. Moſt probably then Satan was permitted to carry him in the Air, without doing him any hurt to *Jeruſalem*, and one of the pinnacles of the Temple and battlements thereof. But how Chriſt was carryed in the Air viſibly or inviſibly the Scripture ſheweth not: it affirmeth the thing, but ſets not down the manner; we muſt believe what it aſſerteth, reverence what it concealeth: here was a real Tranſlation, a Tranſportation from place to place; not imaginary, for then Chriſt had been in no dan-

ger: And again not violent but voluntary, a carrying not a haling, a leading not a forcing, as the wrestler is drawn on to the combate. As he suffered himself to be drawn to death by Satans instruments, so by the Devil to be translated from place to place. The Officers of the High Priest had power to carry him from the Garden to *Annas*; from *Annas*, to *Caiaphas*; from *Caiaphas*, to *Pilate*; from *Pilate*, to *Herod*; from *Herod*; to *Pilate* again: And then from *Gabbatha*, to *Golgotha*; which could not have been, unless this power had been given them from above, as Christ himself telleth *Pilate*, *Joh.* 19. 11. So God for his greater glory, and our instruction permitted this transportation: therefore this translation is not to be imputed to the weakness of Christ, but his patience, submitting thus far that he might experience all the machinations of Satan: and the transporting is not to be ascribed to the tempters strength, but his boldness. Christ did not obey him, but submitted to the Divine dispensation, and would fight with him not onely in the Desert, but in the Holy City: and no wonder if Christ suffered Satan to carry him, who suffered his instruments to Crucifie him.

Second-

Secondly, What he ſaid to him, *verſe* 6. Where take notice. 1. Of the temptation it ſelf, *If thou be the Son of God, caſt thy ſelf down.* 2. The Reaſon alledged to back it, *For it is written he ſhall give his Angels charge concerning thee,* &c.

1. The temptation it ſelf: *If thou be the Son of God caſt thy ſelf down,* mark what was the mote in the Devils eye, that Chriſt was declared to be the Son of God, the *Meſſiah* and Saviour of the World: He would have him to put it to this proof in the ſight of all *Jeruſalem,* wherein if he failed, and had dyed of the fall, the Jews would think him an Impoſtour; if he had eſcaped, he had ſubmitted to the Devils methods, and ſo had run into the former ſins mentioned before in the firſt temptation, his doing ſomething at the Devils direction; his disbelief of the divine Oracle, unleſs manifeſted by ſuch proof as Satan required; and beſides a tempting of divine Providence, the ordinary way was down ſtairs. He would have him leap, and throw himſelf over the battlements, 'twould be too long to go down ſtairs, he will teach him a nearer way, to caſt himſelf down and fear no hurt, for if he were the Son of God he might ſecurely do ſo. But chiefly Chriſt

was

was not to begin his miniſtry by miracles, but Doctrine; not from a demonſtration of his Power, but Wiſdom. The Goſpel was to be firſt Preached, then ſealed and confirmed by miracles: and Chriſts miracles were not to be ludicrous but profitable, not fitted for pomp, but uſe; to inſtruct and help men, rather then ſtrike them with wonder. Now this would diſcredit the Goſple if Chriſt ſhould fly in the Air; beſides we muſt not fly to extraordinary means, where ordinary are preſent.

Only before I go off obſerve, That Satan did not offer to caſt him down, that God doth not ſuffer him to do, becauſe he ſought to bring Chriſt to ſin. If Satan had caſt him down Chriſt had not ſinned.

Secondly, The Reaſon by which he backeth the temptation, 'tis taken from Scripture, *For it is written he ſhall give his Angels charge concerning thee.* The Scripture is in the 91 *Pſal.* 11. 12. where the words run thus, *he ſhall give his Angels charge over thee, to keep thee in all thy wayes. They ſhall bear thee up in their hands, leaſt thou daſh thy foot againſt a ſtone.* Where

I. Ob-

I. Obſerve, *The Devils cunning in citing Scripture.* The Apoſtle telleth us that Satan is ſometimes transformed into an Angel of Light, 2 *Cor.* 11. 14. And we read that once he took the habit, and guiſe of a Prophet, 1 *Sam.*28.18.and indeed he deceiveth more by the voice of *Samuel* than by the voice of the Dragon. We read of τὰ βάθη τοῦ σατανᾶ, *The depths of Satan*, *Rev.* 2. 24. Here he cometh like a divine, with a Bible in his hand, and turneth to the place, here the Enemy of God cometh with the Word of God, and diſguiſeth the worſt of actions with the beſt of words, oppoſeth God to God, and turneth his truth to countenance a lye. Being refuted by Scripture, he will bring Scripture too, and pretendeth to reverence that which he chiefly hateth. Chriſtians you have not to do with a fooliſh devil, who will appear in his own colours and ugly ſhape, but with a devout devil, who for his own turn, can pretend to be Godly.

II. *That he citeth ſuch a Scripture, which exceedingly conduceth to commend the happyneſs of the godly*;for God will not only be the Keeper and Guardian of them that fear him, but hath alſo appointed the Miniſtry of Angels; and the Argument of the tempter ſeem-

ſeemeth to be taken from the leſs to the greater: for if it be true of every one that truſts in God, and dwelleth in the ſhadow of the Almighty, that God will have ſuch a care of him, much more will he have a care of his beloved ſon, in whom he is well pleaſed. Therefore you that are declared to be ſo from Heaven, and having ſuch an occaſion to ſhew your ſelf to be the ſon of God, with ſo much honour and profit; Why ſhould you ſcruple to caſt your ſelf down?

But wherein was the devil faulty in citing the Scripture? ſome ſay in leaving out thoſe words *in all thy wayes.* This was *Bernards* gloſs: *in viis, non in præcipitiis:* will keep you in your wayes, or duties, not in your headlong actions, theſe were none of his wayes to throw himſelf down from the battlements of the Temple. This is not to be altogether rejected becauſe it reaches the ſenſe, yet this omiſſion was not the devils fault in citing this Scripture, for *all thy ways* ſignifyeth no more but in all thy actions and buſineſſes, and that is ſufficiently implyed in the words cited by Satan. But the devils errour was in application. He applyeth the Word of God, not to inſtruct but deceive, rather to breed a contempt, diſdain, and hatred of Scriptures, then a reverend eſteem

eſteem of them, to make the Word of God ſeem uncertain; or if a reverence of them, to turn this reverence into an occaſion of deceit: more particularly to tempt God to a needleſs proof of his power. We are not to caſt our ſelves into danger, that Providence may fetch us off. God will protect us in the evils we ſuffer, not in the evils we commit: not in dangers we ſeek, but ſuch as befal us beſides our intention.

Thirdly, The ſoreneſſe of this temptation, which appeareth in ſeveral things.

1. The change of place, for a new temptation, he maketh choice of a new place; he could do no good on him in the wilderneſs, therefore he taketh him, and carryeth him into the Holy City: here was a publick place where Chriſt might diſcover himſelf with profit, and the edification of many if he would but ſubmit to the devils methods. In the Temple the *Meſſiah* was as in his own Houſe, where 'twas fit the *Meſſiah* ſhould exhibit himſelf to his people: There was an old Propheſie, *Mal.* 3. 1. *The Lord whom ye ſeek, ſhall ſuddenly come into his Temple, even the meſſenger of the Covenant, whom ye delight in.* And he was to ſend forth his rod out of *Sion*, even the Law of his Kingdom, *Pſal.* 110. 2. If he would yield

yield to this advice, and vain glorious oſtentation of his power, before that numerous multitude, which continually reſorted to the Holy things performed in the Temple, how ſoon ſhould he be manifeſted to be the Son of God, or the power of the great God. The Devil doth not perſwade him to caſt himſelf from a Rock or top of a Tree in the Deſart, that had been temerity and raſhneſs; but from a pinnacle of the Temple, an Holy place, and a place of much reſort. But the Son of God was not to be diſcovered to the world by the Devils methods. That had been ſuch a piece of oſtentation and vain glory, as did not become the Son of God, who came to teach the World humility. But however the temptation is grievous, in ſo good a deſign, in ſuch an Holy place, there could no ill happen to the Son of God, nor a better occaſion be offered of ſhewing himſelf to many, ſo to confirm the Jews in the Truth of the Oracle they had of late heard from Heaven.

2. The change of temptations: ſince he will truſt, the devil will put him upon truſting; he ſhall truſt as much as he will. There he tempted him to the uſe of unlawful means to preſerve his life, here to the neglect of things lawful. There that God would

would fail him if he were ſtill obedient to the ſpirit, and did not take another courſe then divine Providence had as yet offered to him; here, that God would not forſake him, though he threw himſelf into danger. There, that he would fail though he had promiſed; here, that he would help though he had not promiſed. That Faith which ſuſtained him in his hunger, would preſerve him in this precipice, if he expected his preſervation from God, why not now? He had hitherto tempted him to diffidence, now to prefidence, or an over-confident preſumption, that God would needleſly ſhew his power. It is uſual with the tempter to tempt man on both ſides; ſometimes to weaken his Faith, at other times to neglect his duty. He was caſt out of Heaven himſelf, and he is all for caſting down.

3. The temptation was the more ſtrong, being vailed under a pretence of Scripture, and ſo Chriſts weapons ſeem to be beaten back upon himſelf. The devil tempted him to nothing but what he might be confident to do upon the promiſe of God. Now it is grievous to Gods Children, when the rule of their lives, and the Charter of their hopes is abuſed to countenance a temptation.

Second-

Secondly, The Obſervations.

1. Obſerve, *That the firſt temptation being rejected by Christ, Satan maketh a new aſſault.* Though he get the foil he will ſet on us again; like a troubleſome fly that is often beaten off, yet will return to the ſame place. Thus the devil when he could do no good upon his firſt Patent againſt *Jobs* Goods and Children, cometh and ſueth for a new Commiſſion, that he might touch his fleſh and bones, *Job* 2. 4, 5. *Skin for skin, ye all that a man hath will he give for his Life. But put forth thine hand now, and touch his bone and his fleſh, and he will curſe thee to thy face.* Satan is unceſſant in his attempts againſt the Saints, and is ready to aſſault afreſh upon every occaſion. Now this cometh to paſs by Satans unwearied malice, who is a ſworn enemy to our peace and wellfare, he ſtill *ſeeketh to devour us*, 1 *Pet.* 5. 8. Alſo from Gods Providence who permitteth this, that we may not be careleſs and ſecure after temptation, though we have gotten the victory. For our Life is a continual warfare, *Job* 7. 1. *Is there not an appointed time for man upon earth?* The ſame word ſignifieth alſo a *warfare.* Mans Life is a perpetual toil, and a condition of manifold temptations and hazards, ſuch as a Soldier is expoſed to; therefore we muſt perpetually

perpetually watch. We get not an absolute victory till death. Now this should the more prevail with us, because many of Gods People have fail'd after some eminent service performed for God. *Josiah* after he had prepared the Temple, fell into that rash attempt against *Pharaoh Necho* which cost him his Life, 2 *Chro.* 35. 20. *After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates, and Josiah went out against him.* And *Peter*, after he had made a glorious Confession, giveth his Master carnal counsel, *Mat.* 16. 18. *Thou art Peter, and upon this rock will I build my church*, &c. and yet *Ver.* 23. *Get thee behind me, Satan.* Many after they have been much lifted up in consolation, do readily miscarry; first he made a glorious confession, a sign of great Faith; then carnal wisdom vents its self in some counsel concerning the ease of the flesh. Oh what need have we to stand upon our guard, till God tread Satan under our feet! As one of the *Roman* Generals, whether conquering, or conquered, *semper instaurat pugnam*; so doth Satan.

2. Observe, *God may give Satan some power over the body of one whom he loveth dearly.* For Satan is permitted to transport Christs body from the wilderness to the Holy City,

and to set it on a Pinacle of the Temple. As it is very consistent with Gods Love to his People to suffer them to be tempted in their souls by the fiery darts of Satan; so he may permit Satan to afflict their bodies, either by himself, or by Witches, who are his Instruments. Thus he permitted Satan to afflict *Job, chap.* 2. 6, 7. *And the Lord said unto Satan, Behold, he is in thy hand, but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown.* The devil may have a threefold power over the bodies of men.

1. By Transportations, or carrying them from one place to another, which usually is not found, but in those that give up themselves to his Diabolical Inchantments. Or,

2. In Possessions, which were frequent and rife in Christs time. *My daughter is sorely vexed with a devil, Mat.* 15. 22. Or,

3. In Diseases, which is more common. Thus he afflicted *Jobs* body with Ulcers; and what we read, *Psal.* 41. 8. *An evil disease cleaveth fast unto him.* It is דְּבַר־בְּלִיַּעַל a thing of *Belial*, as if it a were a pestilential disease from the devil. So some understand that, *Psal.* 91. 3. *Surely he shall deliver thee from the snare of the fowler, and from the noisome Pestilence.* As if those sudden darts

darts of Venom by which we are ſtricken in the Plague, came from Satan. Certainly evil Angels may have a great hand in our diſeaſes, *Pſal.* 78. 49. *He caſt upon them the fierceneſs of his anger, wrath, and indignation and trouble, by ſending evil angels among them.* But I preſs it not much. Only

1. A word of Patience, that we would ſubmit to God, though our trials be never ſo ſharp. We muſt yield to that meaſure of Humiliation, which it ſhall pleaſe God to preſcribe. If he ſhould give leave to Satan to inflame our blood, and trouble the humours of our body, we muſt not repine; the Son of God permitted his ſacred body to be tranſported by the devil in the Air.

2. A word of Comfort. Whatever power God permitteth Satan to have over our bodies, or bodily intereſts, yet it is limited, he cannot hurt or moleſt any further than God pleaſeth. He had power to ſet Chriſt on a Pinacle of the Temple, but not to caſt him down. He had a power to touch *Job*'s skin, but a charge not to endanger his Life, *Job* 2. 6. *Behold, he is in thine hand, but ſave his life.* God ſets bounds and limits to the malice of Satan, that he is not able to compaſs all his deſigns. *Job* was to be exerciſed, but God would not have him dye in a

cloud, his life was to be ſecured till better times.

3. A word of Caution. Let not the Devil make an advantage of thoſe troubles, which he bringeth upon our Bodies, or the intereſts of the bodily Life, yet let him not thereby draw you to ſin. Here the devil may ſet Chriſt upon a precipice, but he can do him no further hurt; he may perſwade us to caſt down our ſelves, but he cannot caſt us down, unleſs we caſt down our ſelves, *Nemo læditur niſi a ſeipſo.* His main ſpight is at your ſouls, to involve you in ſin. God may give him, and his Inſtruments a power over your bodily lives; but he doth not give him a power over the Graces of the Saints. The devil aimeth at the deſtruction of ſouls; he can let men enjoy the pleaſures of ſin for a ſeaſon, that he may deprive you of delight in God, and celeſtial pleaſures; he can be content that you ſhall have Dignities and Honours, if they prove a ſnare to you. If the devil ſeek to bring you to Poverty, Trouble and Nakedneſs, it is to draw you from God. He careth not for the Body, but as it may be an occaſion to ruine the Soul.

3. Obſerve,

3. Obſerve, *If Satan lead us up, it is to throw us down.* He taketh up Chriſt to the Pinacle of the Temple, and ſaith unto him, *Caſt thy ſelf down.* He bringeth up many by little and little to ſome high place, that by their aſpiring they may at length break their necks. Thus he did *Haman*, and ſo he doth many others, whoſe climbing maketh way for their greater fall. The devil himſelf was an aſpirer, and fell from Heaven like Lightning, *Luk.* 10. 18. *I beheld Satan as lightning fall from heaven*: And tho in ſhew he may ſeem to befriend many that hearken to his Temptations, yet in the end he cryeth, *down with them, down with them even to the ground.* Gods manner is quite contrary, when he meaneth to exalt a man, he will firſt humble him, and make him low, *Matth.* 23. 12. *Whoſoever ſhall exalt himſelf, ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted.* But the devils way is to lift them up to the Clouds, that he may bring them down to the loweſt Pit of Deſtruction. *Adam* in conceit muſt be like God, that indeed he may be like the beaſts that periſh. *Pſal.* 49. 20. *Man that is in honour, and underſtandeth not, is like the beaſts that periſh.*

4. Obſerve, *If thou be the ſon of God, caſt thy ſelf down. The temptation is quite contrary to what it was before*: Then it was to preſerve life by unlawful means, now to endanger life by the neglect of means lawful; there to diſtruſt Gods care of our preſervation, when he hath ſet us about any task and work; here to preſume on his care without warrant. The devil tempts us ſometimes to pamper the fleſh, ſometimes to neglect it in ſuch a way as is deſtructive to our ſervice. Thus the devil hurrieth us from one extream to another, as the poſſeſſed man fell *oft-times into the fire, and oft into the water*, *Matth.* 17. 15. Thoſe that are guided by Satan reel from one extremity to another; either men ſlight ſin, and make light of it, or ſinners are apt to ſorrow above meaſure, as the inceſtuous *Corinthian*, 2 *Cor.* 2. 17. *Leſt perhaps ſuch an one ſhould be ſwallowed up with overmuch ſorrow.* And the *Apoſtle* ſheweth there, that theſe were the enterprizes of Satan. Some men are careleſs of Gods intereſt in the World, or elſe heated into the activity of a bitter Zeal. Some are of a ſcrupulous Spirit, that they make Conſcience of all things; and the devil hurrieth them into a large Atheiſtical Spirit, that they make conſcience of nothing: How often have we known

known a fond ſcrupuloſity to end in a prophane Licentiouſneſs, when they have been wearyed out of that kind of frame of Spirit? Some are dead and heartleſs, like *Gallio* care for none of theſe things; fight Chriſt, fight Antichriſt, 'tis all one to them; and uſually they are ſuch as formerly have been heated with a blind, and bold madneſs: As *Peter* at firſt refuſed to have his feet waſhed by Chriſt, and then would have head, hands, feet and all waſhed, *Joh.* 13. 8, 9. being out in both. What ſad work is there made in the Church of God by *Solifidians* and *Nullifidians*: heretofore 'twas all Faith and Free-Grace miſapplied and miſunderſtood; and now it is all Morality and Vertue, while Chriſt is neglected, and the myſtery of the Goſpel little ſet by or valued. It is ever the devils policy to work upon the humour of people: If they will reform the Church, it ſhall be to a degree of ſeparation, and condemning all Churches and Chriſtians that are not of their mode; if they be for uniting, Chriſts unqueſtionable intereſts muſt be trodden under foot, and all care of Truth and Reformation muſt be laid aſide. If he can deſtroy Religion and Godlineſs no other way, he will be religious and godly himſelf; but it is either as to private Chriſtians to ſet

them upon overdoing, that he may make them weary of the ſervice of Chriſt; or as to the publick, by crying up ſome unneceſſary things, which Chriſt never commanded. If men be troubled with ſin, and ſee a neceſſity of the Goſpel, and prize the comforts of it, the Goſpel muſt be over-goſpelled, or elſe it will not ſerve their turns; and that over-goſpel muſt be carried to ſuch a length, as to deſtroy the very Goſpel, and Free Grace it ſelf. The devil firſt tempted the World to deſpiſe the poor Fiſhermen, that preached the Goſpel; but the World being convinced by the power of the Holy Ghoſt, and gained to the Faith, then he ſought by Riches and Grandeur to debaſe the Goſpel; ſo that he hath got as much or more by the worldly glory he puts upon Chriſts Meſſengers, as by Perſecution. Then when that is diſcovered, the devil will turn Reformer; and what Reformation is that? the very neceſſary ſupport and maintainance of Miniſters muſt be taken away. All over-doing in Gods work is undoing. If Chriſt will truſt, the devil will perſwade him to truſt, even to the degree of tempting God.

5. Obſerve, *That the Devil himſelf may pretend Scripture to put a varniſh upon his evil deſigns.*

designs. For here he seeketh to foil Christ with his own weapons. Which serveth to prevent a double extream.

1. One is, not to be frighted with the mere noise and sound of Scriptures, which men bring to countenance their errors. See whether they be not wrested and misapplyed; for the devil may quote Scripture, but he perverts the meaning of it. And usually it is so by his Instruments; as that *Pope*, who would prove a double power to be in himself, Temporal and Spiritual, by that Scripture, *Ecce duo gladii! Behold, here are two Swords! Luk.* 22. 38. It is easie to rehearse the words of Scripture, and therefore not the bare words, but the meaning must be regarded.

2. The other extream is this, *Let none vilifie the Scriptures, because pleaded by Satan*; for so he might as well vilifie Human Reason, which is pleaded for all the Errors in the World; or Law, because it is urged sometimes to justifie a bad Cause. For it is not Scripture, that is not a Nose of Wax, as *Papists* say. It is a great proof of the Authority and honour of Scriptures, that Satan and his greatest Instruments do place their greatest hopes of prevailing by perverting and misapplying of it.

6. Observe,

6. Observe, *That God hath given his Angels a special charge about his people, to keep them from harm.* Here I shall show,

1. *That it is so.*
2. *Why it is so.*

First, *That it is so,* is evident by the Scripture, which every where shews us, that Angels are the first Instruments of his Providence, which he maketh use of in guarding his faithful servants, *Heb.* 1. 14. The Apostle saith, *Are they not all* λειτουργικὰ πνεύματα, *ministering spirits, sent forth to minister to them, that shall be the heirs of salvation?* Their work and employment is to attend us at Gods direction; not to be worshipped, and served by us by any devotion. They are *ministring spirits,* not ours, but Christs; he that serveth, hath a Master whom he serveth, and by whom he is *sent forth*: their work and employment is to attend us indeed, but at the command and direction of their own Master: they are not at our beck to go and come at our pleasure, neither do they go and come at their inclination; but at the Commission of God: Their work is appointed by him, they serve us as their Masters Children, at his

his Command and Will; and whom do they ſerve? *the heirs of ſalvation.* They are deſcribed, *Titus* 3.7. *That being juſtified by grace, we ſhould be made heirs according to the hope of eternal Life.* They are not Miniſters of converſion and ſanctification; to this Miniſtry Chriſt hath called Men, not Angels; but in preſerving the converted the Angels have an hand. Therefore it is notable, they are ſometimes called Gods Angels, *Pſal.* 103. 21. *Bleſs the Lord, all ye his hoſts, ye miniſters of his that do his pleaſure.* ſometimes their Angels; *Matth.* 18. 10. *Take heed, that ye deſpiſe not one of theſe little ones, for I ſay unto you, that in heaven their angels do alwayes behold the face of my father, which is in heaven.*

But whether every one hath an Angel-Guardian, is a curious Queſtion. Sometimes one Angel ſerveth many Perſons, *Pſal.* 34. 7. *The angel of the Lord encampeth round about them that fear him, and delivereth them.* And ſometimes many Angels are about one perſon; 2 *King.* 6. 17. *And behold, the mountain was full of horſes and chariots round about Eliſha.* And here in the Text quoted by ſatan, *He ſhall give his angels charge concerning thee.* There is not mention made of

of one, but many Angels, and the *Angels* in general are ſaid to be *miniſtring ſpirits*. When ſouldiers are ſaid to watch for a City, it is not meant that every Citizen hath a Souldier to watch for him.

The onely place, which ſeemeth to countenance that Opinion, is *Acts* 12. 15. *Then ſaid they, it is his Angel.* But if *Peter* had a peculiar Angel to guard him, and look after him then, when he was in great trouble, and detained in priſon; it doth not follow that every perſon, and every where ſhould have an Angel-Guardian. Beſides an aſſertion in Scripture muſt be diſtinguiſhed from men introduced ſpeaking in Scripture; it ſheweth indeed, that it was the Opinion of the *Jews* at that time, which theſe holy men had imbibed and drunk in. Or it may be the word *Angel* is onely taken for a *Meſſenger* ſent from *Peter*; why ſhould an Angel ſtand knocking at the door, who could eaſily make his entrance? And is it credible that the Guardian Angels do take their ſhape and habit, whoſe Angels they are? It is enough for us to believe that all the Angels are our Guardians, who are ſent to keep us, and preſerve us, as it pleaſeth God.

But what is their Miniſtry and Cuſtody? It is not *cura animarum*, care and charge of Souls,

Souls, that Christ taketh upon himself, and performeth it by his Spirit; but *ministerium externi auxilii*, to afford us outward help and relief: It is *custodia corporis*, they guard the bodily life chiefly. Thus we find them often employed. An Angel brought *Elijah* his food under the Juniper Tree, 1 *King.* 19. 5. An Angel stirred the waters at the Pool of *Siloam*, *Joh.* 5. 4. An Angel was the guide of the way to *Abraham*'s servant, *Gen.* 24. 7. *He will send his angel before thee, and thou shalt take a wife unto my son from thence.* Angels defend us against Enemies, *Psal.* 34. 7. *The angel of the Lord encampeth round about them that fear him, and delivereth them.* 2 *King.* 19. 35. *The Angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand.* An Angel opened the Prison doors to the Apostles, *Acts* 5. 19. and 12. 7.

But were not all these services extraordinary and Miraculous, which we may not now expect?

Answ. The visible Ministry was extraordinary, proper to those times; but the invisible is perpetual and ordinary, as *Abraham*'s servant did not see the Angel in the journey. The devil worketh in and about wicked

wicked men inviſibly, ſo do the good Angels.

Secondly, Reaſons, *Why it is ſo.*

1. To manifeſt the great Love and Care, which God hath over his people; therefore he giveth thoſe bleſſed Spirits, which behold his face, charge concerning his people on Earth; as if a Nobleman were charged to look to a Beggar, by the Prince of both.

2. We underſtand the operation of finite Agents, better than infinite. God is ſo far out of the reach of our commerce, that we cannot underſtand the particularity of his Providence.

3. To counterwork the devil; evil Angels are ready to hurt us, and therefore good Angels are ready to preſerve us. Well might the devil be ſo well verſed in this place, he hath often felt the effects of it, he knew it by experience, being ſo often encounter'd by the good Angels in his endeavors againſt the people of God.

4. To begin our acquaintance, which in Heaven ſhall be perfected, *Heb.* 12. 22. *Ye are come to an innumerable company of Angels.*

USES.

USES.

1. To shew the happy state of Gods people. No Heirs of a Crown have such Guards as they have. Christ dwelleth in their hearts as in a Throne, *Eph.* 3. 17. *That Christ may dwell in your hearts by faith.* The Holy Spirit guardeth them against all cares and fears, *Phil.* 4. 7. *And the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ.* And the good Angels are as a Wall and Camp about them, *Psal.* 34. 7. *The Angel of the Lord encampeth round about them that fear him, and delivereth them.* *Mat.* 18. 10. *Despise not one of these little ones, for verily I say unto you, that in heaven their angels do alwaies behold the face of my father, which is in heaven.* If the Angels make an account of them, surely men should not despise them: Yea rather, God esteemeth so much of the meanest of these little ones, that the good Angels, who daily enjoy Gods glorious presence, are ministring spirits appointed to attend them. If the Lord and his Holy Angels set such a price on the meanest Christians, we should be loath to despise and offend them.

2. It

2. It ſhould breed ſome confidence and comfort in Chriſtians in their ſore ſtraits and difficulties, when all viſible help ſeemeth to be cut off. This inviſible Miniſtry of the Angels is matter of Faith, 2 *Kings* 6. 16, 17. *And he anſwered, Fear not; for they that be with us, are more than they that be with them. And Eliſha prayed, and ſaid, Lord, I pray thee, open the young mans eyes, that he may ſee. And the Lord opened the young mans eyes, and he ſaw; and behold, the mountain was full of horſes and chariots of fire round about Eliſha.* Theſe were no other, but the Angels of God, which were as an hoſt to defend them. Open the eye of Faith, you may ſee God, and his holy Angels to ſecure you.

3. Take we heed how we carry our ſelves, becauſe of this Honourable preſence. In Congregations there ſhould be no indecency, *becauſe of the Angels*, 1 *Cor.* 11. 10. In all our wayes let us take heed that we do not ſtep out of Gods way. Do nothing that is unſeemly and diſhoneſt, they are ſpies upon us. And it is profitable for us, that they may give an account of us to God with joy, and not with grief.

SERM.

SERMON. IV.

MATTH. 4. 7.

Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God.

HEre is Chriſts Anſwer to the ſecond Temptation; where two things are Obſervable.

Firſt, *That Chriſt Anſwered.*
Secondly, *What he Anſwered.*

Firſt, *That Chriſt Anſwered.* Chriſt anſwered, the more to convince and confound this old Deceiver, that he might not think that he was ignorant of his ſleights, or that he fainted in the conflict; as alſo to inſtruct us, what to do in the renewed Aſſaults of the Devil, to keep up our re-

sistance still, not letting go our sure hold, which are the Scriptures.

Secondly, *What he Answered*; *It is written*, &c. But would it not have been more satisfactory to have said, It is sufficiently manifest to me, that I am the Son of God, and cared for by him, and that it is not for the children of God to run upon Precipices?

I Answer. It is not for Humane Wisdom to interpose and prescribe to Christ, who was the Wisdom and Power of God. His Answer is most satisfactory for two Reasons;

1. *It striketh at the Throat of the Cause.*
2. *It doth with advantage give us other instructions.*

1. *Christ cutteth the throat of the Temptation*, by quoting a passage of Scripture out of *Deut.* 6. 16. *Ye shall not tempt the Lord your God, as ye tempted him in Massah.* If we must not tempt God, then it doth not become Christ to tempt his Fathers Providence for a new proof of his Filiation and care over him. Therefore the devils temptation was neither good nor profitable, to put either his Sonship, or the care of Gods Provi-

Providence to this Tryal: as if he had said, I shall not require any more signs to prove my Filiation, nor express any doubt of his Power and Goodness towards me, as the *Israelites* did, *Exod.* 17. 7. *And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us or not?* To which story, this prohibition of tempting God, alludeth.

2. *He doth with advantage give us other Instructions*; As

1. That we must not esteem the less of Scripture, though Satan and his Instruments abuse it; and that nothing is more profitable to dissolve doubts and objections raised from Scripture, than to compare one Scripture with another. For scripture is not opposite to scripture; there is a fair Agreement and Harmony between the truths therein compared; and one place doth not cross another, but clear and explain another. One place saith, he hath a great care of his People, and useth the Ministry of Angels for that end and purpose; but another place saith, *Thou shalt not tempt the Lord thy God*; they must not seek out dan-

gers, and forfeit their protection by unreaſonable Preſumption.

2. It teacheth us, that what the Scripture ſpeaketh to all, is to be eſteemed as ſpoken to every ſingular Perſon, for they are included in their Univerſality. In *Deuteronomy* it is, *ye ſhall not tempt the Lord your God*; but Chriſt accommodateth it to his own purpoſe, *Thou ſhalt not tempt the Lord thy God.* He that is not to be tempted by a multitude, is not to be tempted by any one. So *Pſal.* 27. 8. *When thou ſaidſt, Seek ye my face, my heart ſaid unto thee, Thy face, Lord, will I ſeek.* Gods words invite all, but *David* maketh Application to himſelf.

3. Chriſt ſubjects himſelf to the Moral Law, and did apply the Precepts thereof to himſelf, no leſs than to us; and ſo is a Patern of Obedience to us, that we ought to direct and order all our Actions according to the Law and Word of God.

Doctrine. *Tempting of God may be an uſual, but yet it is a great and heinous ſin.* In ſpeaking to this Point, I ſhall ſhew.

I. *What this Tempting of God is.*
II. *The Heinouſneſs of the Sin.*

I. *What*

I. *What is this Tempting of God.* And here let me ſpeak

1. *To the Object.*
2. *To the Act.*

Firſt, The Object; *The Lord thy God.* To us Chriſtians there is but one onely true God, Father, Son, and Holy Ghoſt. Now ſometimes we are ſaid to tempt God, and ſometimes Chriſt, and ſometimes the Spirit of God.

1. In Scripture we are ſaid to tempt God, as *Pſal.* 95. 9. *When your fathers tempted me, proved me, and ſaw my works.* We tempt God either explicitely, or implicitely.

1. Explicitely, by plain and direct words, which tend to Gods diſhonour; or a doubting of his Preſcience, Power and Providence, if they have not all things given them according to their fancies and humors. As *Pſal.* 78. 18, 19. *They tempted God in their hearts, by asking meat for their luſts. Yea they ſpake againſt God, and ſaid, Can God provide a table in the wilderneſs?* So *Exod.* 17. 7. *Is the Lord in the midſt of us, or no?* They doubted whether Gods Preſence were among them, when they had continually ſuch pregnant proofs of it. The words may either bear this ſenſe; Who knows that God is preſent? Or, Now ſee

whether God be present, or takes any care of us, yea or no.

2. Implicitely, or by Interpretation, which is a more secret way of tempting God; when the Act speaketh it, whatever be the intention of the Doer. As those who were about to lay the burden of the Rites of *Moses*'s Law, on the new converts of the *Gentiles*, *Acts* 15. 10. *Now therefore why tempt ye God, to put a yoke upon the necks of the disciples, which neither our fathers, nor we were able to bear?* That is, why do you not acquiesce in the Will of God, apparently manifested, as if ye did go about to try, whether God did require any thing of his servants, besides Faith in Christ? His Will was clearly evident in the case, by what happened to *Cornelius*: Or as if ye would try, whether God will take it well, that ye should impose upon his Disciples a yoke that he approveth not.

2. We are said to tempt Christ; and he may be considered, either as in the dayes of his Flesh; or in his state of glory, and with respect to his invisible presence.

1. In the dayes of his Flesh, he was frequently tempted by the *Scribes* and *Pharisees*, who would not be satisfied in his Mission, notwithstanding all the signs and wonders, that he had wrought among them;

or

or elſe ſought to accuſe, and diſgrace him, and prejudice the people againſt him; ſo *Matth.* 16. 1. *The Phariſees with the Sadducees came, and tempting him, deſired him, that he would ſhew them a ſign from heaven.* So *Matth.* 22. 18. *Why tempt ye me, ye hypocrites?* When the *Phariſees* and the *Herodians* came to queſtion him about paying Tribute. So *Luk.* 10. 25. *A certain Lawyer ſtood up, and tempted him,* &c.

2. In his ſtate of Glory, and with reſpect to his inviſible preſence. So the *Iſraelites* in the Wilderneſs tempted him before his coming in the fleſh; and Chriſtians may now tempt him, after his Aſcenſion into Heaven. Both are in one place, 1 *Cor.* 10. 9. *Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents.* What was their tempting of Chriſt in the Wilderneſs? If he be conſidered as God, he had a ſubſiſtence before he was incarnate of the Virgin; and in this ſenſe, as they tempted God, ſo they may be ſaid alſo to tempt Chriſt; for all the affliction, ſhame and diſgrace, done to that people, are called the Reproach of Chriſt; *Heb.* 11. 26, 27. *Chooſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon. Eſteeming the reproach of Chriſt greater riches, than the treaſures of*

Egypt. So their murmuring might be called a tempting of Christ. Christ was the perpetual Head of the Church, who in his own Person did lead the people, and was present in the midst of them under the notion of the *Angel of the Covenant* : The Eternal Son of God guided them in the Wilderness, *Exod.* 23. 20, 21, 22, 23. *Behold, I will send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not : for he will not pardon your transgressions : for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy to thy enemies, and an adversary unto thine adversaries. For mine angel shall go before thee, and bring thee in unto the land of the Amorites*, &c. This Angel can be no other than Christ, whose office it is to keep us in the way, and to bring us into the place which Christ hath prepared for us; he it is that must be obeyed by the people of God, and pardon their transgressions; in him is Gods Name, for he will not communicate it to any other, that is not of the same substance with himself: God is in him, and he in the Father, and his name is *Jehovah our Righteousness.* So *Exod.* 33. 14. *My presence shall go with thee, and I will give thee rest.*

reſt. My preſence, that is, my Angel, ſpoken of before, called *the angel of his preſence. Iſa.* 63. 9. *In all their affliction he was afflicted, and the angel of his preſence ſaved them.* This Angel is called *Jehovah*, *Exod.* 13. 21. *And the Lord went before them, by day in a pillar of a cloud*, &c. This Angel of Gods preſence was no other than Jeſus Chriſt, the conductor of them in the Wilderneſs, who ſafe-guarded them, and ſecured them all the way from *Egypt* to *Canaan.* And we Chriſtians may alſo tempt Chriſt, for the *Apoſtle* warneth us againſt it: We tempt Chriſt now he is aſcended into Heaven, when we diſobey his Lawes, queſtion his Authority, doubt of his Promiſes, after ſufficient means of conviction, that he is the *Meſſias*, the Son of God; grow weary of his Religion, lothing ſpiritual Manna, and begin to be glutted with the Goſpel, and are diſcouraged in the way to our heavenly *Canaan*, whither we are travelling.

3. The Holy Ghoſt is ſaid alſo to be tempted, *Acts* 5. 9. *How is it that ye have agreed together to tempt the ſpirit of the Lord?* Namely by their Hypocriſie and Diſſimulation, putting it to the trial, whether he could diſcover them in their ſin, yea or no; they had endeavoured, as much as in them lay, to deceive the Spirit, by keeping back part of the

the price; that is, by that practice they would put it to the trial, whether the Holy Ghost yea or no could find out that cheat and fallacy. It is not barely to deceive the *Apostle*, who was full of the Holy Ghost, and had a discerning spirit, though to them they brought their lye; no, saith the *Apostle*, *ye have not lyed unto men, but unto God*, *Ver.* 4. and therefore they are said *to tempt the Holy Ghost*, whether he could find them out or no: though they had so many experiences of his care and respect to the Church, and all affairs belonging thereunto, and so the injury was done, not to the *Apostles*, but to the Holy Ghost himself.

Secondly, The Act. What is this Tempting of God? Temptation is the proving and making Trial of a Thing or Person, what he is, and what he will do. Thus we tempt God, when we put it to the Trial, whether God will be as good as his Word, and doubt of the cominatory and promissory part thereof; or whether he will be such an one as he is taken to be. Now this is lawful or unlawful, according as the Trial is made humbly and dutifully; or else proudly and sinfully, whether God will do such a thing as we have prescribed him: And again, as the trial is made necessarily

or

or unneceſſarily; ſinfully we are ſaid to tempt God, when we make an unneceſſary experiment of his Truth, Goodneſs, and Power and Care of us, having had ſufficient aſſurance of theſe things before.

1. There is a tempting or proving of God in a way of Duty. So we are bidden, *Malachi* 3. 10. *Bring ye all the tithes into the ſtorehouſe, that there may be meat in mine houſe, and prove me now therewith, ſaith the Lord of hoſts, if I will not open you the windowes of heaven, and pour you out a bleſſing, that there ſhall not be room enough to receive it.* God there ſubmitteth to a trial upon experience; though we are to believe him upon his bare word, yet he will have us to wait for the good things promiſed; and in this ſenſe it is ſaid, *The word of the Lord is a tried word, he is a buckler to all them, that truſt in him, Pſal.* 18. 30. All thoſe, that build any hope upon it, and wait to ſee what the Lord will do, will find, that God will ſtand to his Word. This is a conſtant duty to obſerve Gods Truth and Faithfulneſs. To ſuſpend our belief till the event is diſtruſt; but to wait, obſerving what God will do, as to the event, is an unqueſtionable Duty.

2. There is an allowed trying of God in ſome caſes, I cannot ſay it is a Duty, becauſe

cause it is only warrantable by Gods special indulgence and dispensation; and I cannot say it is a sin, because of Gods gracious condescension to his People, *Judges* 6. 39. *And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once; Let me prove, I pray thee, but this once with the fleece, let it be now dry only upon the fleece, and upon all the ground let there be dew.* The request was not of distrust and malice, but of infirmity and from a weak Faith; not out of Infidelity to tempt God, but out of Humility, being sensible of his own weakness, he desired this help, for the further confirmation of his Faith concerning his calling to this work, as an Instrument authorized, and the issue and success of it; and also to assure others who followed him. To this head I refer *Thomas* his proof and trial, *Joh.* 20. 25. *Except I see in his hand the print of the nailes, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.* Here was weakness in *Thomas*, to suspend his Faith upon such a condition, but an *Apostle* was to be ἀυτόπτης, an Eye-witness of those things which were done, especially of his Resurrection; and therefore Christ meekly condescended to his request, *ver.* 27. *Reach hither thy finger, and behold my hands, and reach hither thy hand, and*

and thruſt it into my ſide, and be not faithleſs but believing. I put it among infirmities, he alloweth him his trial of ſenſe, but with ſome rebuke. To this head may be referred that of *Hezekiah*, who when he was ſick of a mortal diſeaſe, and the Lord had extraordinarily promiſed him on his mourning, that he ſhould be recovered again, he asks a ſign for the confirmation of his Faith, and God grants it him, 2 *Kings* 20. 8, 9. And the inſtance of *Ahaz*, who when the Prophet bid him *ask a ſign*, he ſaid, *Iſa.* 7. 12. *I will not ask, neither will I tempt the Lord.* He believed nothing of what the Prophet had ſpoke, and was reſolved to go on in his way, but he pretended a reverend and religious reſpect to God. This kind of tempting God is tolerable, being an act of condeſcenſion in God to the weakneſs of his People.

3. There is a ſinful Tempting of God, and this is done two ways.

1. Generally, every Tranſgreſſion in a general ſenſe is a tempting of God, *Num.* 14. 22. *They have tempted me now theſe ten times, and have not hearkened to my voice.* Every eminent and notable provocation of theirs is called a tempting of God. Hereby they make trial of Gods Juſtice, whether he will execute vengeance upon them or no. Thus we tempt Chriſt, when we fall into any

any voluntary and known sin, we put it to the trial, what he will or can do, we enter into the Lists with God, provoke him to the Combate, 1 *Cor.* 10. 22. *Do we provoke the Lord to jealousie? are we stronger than he?* We try, whether God will be so severe as his threatning speaks him to be, as if we would make some experiment of his Anger, Justice and Power. This kind of tempting of God is compounded of Infidelity and Presumption. There is Infidelity in it, when we dare sin against the clear light and checks of Conscience, and venture upon his Threatnings: You cannot drive a dull Ass into the fire that is kindled before him, *Prov.* 1. 17. *Surely in vain the net is spread in the sight of any bird.* And there is presumption in it, therefore these voluntary Acts of Rebellion are called presumptuous sins, *Psal.* 19. 13. *Keep back thy servant also from presumptuous sins.* Gross and scandalous sinners are described to be such as tempt God, *Mal.* 3. 15. *And now we call the proud happy, yea they that work wickedness are set up; yea they that tempt God are even delivered.* And *Ananias* and *Saphira* are said *to tempt the Holy Ghost*, *Acts* 5. 9. By open voluntary sins men dare God to his face; by secret sins we put it to the trial, whether God be an all-seeing God,

God, and will diſcover this Hypocriſie: both conclude they ſhall do well enough, though they break his Lawes, and run wilfully upon evil practices, forbidden by his Law.

2. More Particularly, we tempt God two wayes, in a way of Diſtruſt or Preſumption. Both theſe ariſe from unbelief, though they ſeem to be contrary extreams; for though Preſumption may ſeem to ariſe from an over-much-confidence, yet if it be narrowly ſearched into, we ſhall find that men preſume upon unwarrantable courſes, becauſe they do not believe that God will do what is meet to be done in his own time, or in his own way. As for inſtance, had the *Iſraelites* believed that God in his own time, and in his own way, would have deſtroyed the *Canaanites*, they would not have preſumed againſt an expreſs charge to have gone againſt them, without the Ark, and without *Moſes*, as they did *Numb.* 14. 40. to the end. They preſumed to go up unto the Hill-top, and then they were diſcomfited. But Preſumption in ſome being moſt viſible, in others diſtruſt, therefore we make two kinds of them.

(1.) In a way of Diſtruſt. And that is done ſeveral wayes, but all agree in this; not content with what God hath done already

ready to ſettle our Faith, we preſcribe means of our own, and indent with him upon terms of our own making. So the *Iſraelites*, *Exod.* 17. 7. *And he called the name of the place Maſſah, and Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the Lord, ſaying, Is the Lord among us, or not?* They had ſufficient ſigns of Gods Preſence, the pillar of a Cloud and Fire, that went before them by day and by night, but they would have ſigns of their own. So the *Jews* are ſaid to tempt Chriſt, becauſe they ſought a ſign from heaven, *Matth.* 16. 1. *The Phariſees alſo, with the Sadducees came, and tempting deſired him, that he would ſhew them a ſign from heaven.* He had given ſufficient evidence of his Miſſion and Divine Power, in caſting out devils, and healing the ſick and diſeaſed; but they would have, a ſign from heaven, ſome ſign of their own preſcribing. The Devil is ready to put ſuch thoughts into our Minds. If God be with us, let him ſhew it by doing this or that; and we are apt to require ſtronger proofs of Gods power and preſence with us, than he alloweth. This is a frequent ſin now a dayes, and men are many wayes guilty of it.

(1.) Some will not believe the Goſpel, except they ſee a Miracle, or hear an Oracle.

Chriſt

Christ representeth their thoughts, *Luk.* 16. 30. *Nay, Father Abraham, if one went to them from the dead, then they would repent.* They would have other wayes of assurance than God alloweth, and are not content with his Word and Works, by which he revealeth himself to us, but will at their own pleasure make trial of his Will and Power, and then believe. These tempt God, and therefore no wonder, if God will not do for them that which they require.

(2.) Some will not believe Gods Providence, but make question of his Power and Goodness, and care over us, and our welfare, when he hath given us sufficient proof thereof. When he hath taken care to convince our infidelity, by supplying our wants, and hath done abundantly enough already for evidencing his Power, Justice and Truth, and readiness to help us; we will not believe unless he give us new, and extraordinary proof of each, such as we prescribe to him, *Psal.* 95. 9, 10. *When your fathers tempted me, proved me, and saw my works. Forty years long was I grieved with this generation; and said, It is a people, that do err in their hearts, and they have not known my wayes.* They saw his works, were fed with Miracles, and cloathed with Miracles, yet they must have new proof still.

Two ways of Tempting him as to his providence the Scripture mentions.

1 One was their setting God a task of satisfying their conceits and carnal Affections, *Psal.* 78. 18. *And they tempted God in their hearts, by asking meat for their lusts.* Of this sin they are guilty that must be maintained at such a rate, must have such provision for them and theirs, or else they cannot believe his Truth and Care of them. As the *Israelites*, God must give them festival diet in the Wilderness, or else they will no longer believe his power, and serve him.

2 The other way of tempting God with respect to his Providence, was by confining him to their own Time, Manner and Means of working, *Psal.* 78. 41. *Yea they turned back, and tempted God, and limited the holy One of Israel.* To limit the Holy One is to confine him within a Circle of their own making, and if he doth not help them by their Means, and at their Time, as those in the Text, they will not tarry Gods leisure, they think there is no depending on him for any succour. Thus they set bounds to his Wisdom and Power, as if he could do no more, than they conceive to be probable. Thus also we prescribe Means and Time to God, take upon us to set rules to him, how he should govern the World.

And

And one uſual way of tempting God now is, when we will not go fair and ſoftly in the path and pace of Gods appointing, but are offended at the tediouſneſs thereof, and make haſte, and take more compendious wayes of our own, *Iſa.* 28. 16. *He that believeth will not make haſt*; but he that believeth not is precipitant, muſt have Gods Mercy, Power and Goodneſs manifeſted to them in their own way and time.

(3.) Some will not be ſatisfied as to their ſpiritual Eſtate without ſome ſenſible proof, or ſuch kind of Aſſurance, as God uſually vouchſafeth not to his people. As ſuppoſe they muſt be fed with ſpiritual dainties, and overflow with ſenſible conſolation in every holy duty, or elſe they are filled with diſquieting thoughts about their acceptance with God. We muſt have matters of Faith put under the view and feeling of ſenſe, or elſe we will not take comfort in them. But we muſt not limit God to give proofs of his Love, nor preſcribe ſuch ſigns, as are not promiſed by him, but ſtudy our caſe in the Word. For God will not alwayes treat us by ſenſible experience. *Thomas* is allowed to touch Chriſt, but *Mary* is not allowed to touch him, *Joh.* 20. 17. compared with *verſe* 27.

2. In a way of Preſumption; ſo we tempt God, when without any warrant we

preſume of Gods *Power* and *Providence.* As here the devil tempted Chriſt to caſt himſelf down from the pinacle of the Temple, to try if he would take the charge of him in the Fall; whereupon Chriſt replyeth, *Thou ſhalt not tempt the Lord thy God.* Now this is done ſeveral ways.

1 When we preſume upon Gods help, forſaking the ordinary way and means. Chriſt would not throw himſelf down, when he could go down by the ſtairs or ſteps of the Temple. Down ſtairs and over the battlements is not all one. Chriſt that could walk upon the Sea in the diſtreſs of his Diſciples, in ordinary caſes taketh a Ship. Whoſoever will not uſe the ordinary means, that God hath appointed, but in ordinary caſes expects extraordinary ſupplies tempteth God. God is able to bring water out of the Rock, when there is nothing but Rock and Stone; but when we may hope to find ſpring-water, we muſt dig for it. God can rain *Manna* out of heaven; but when the Soil will bear Corn, we muſt Till it. When *Eliſha* was in a little Village, not able to defend him from the *Syrians*, he had Chariots and Horſemen of Fire to defend him, 2 *King.* 6. 17. but when he was in *Samaria*, a ſtrong walled town, and the King of *Iſrael* ſent to fetch his head, he ſaid to thoſe that

that were with him, *ſhut the door, ver.* 32. Chriſt in the Wilderneſs miraculouſly fed many; but near the City *he ſent his diſciples to buy bread, Joh.* 4. 8. When the Church of God had need of able helps at firſt, Gifts were miraculouſly conferred; but afterwards every man to his ſtudy, 1 *Tim.* 4. 15. *Meditate upon theſe things, give thy ſelf wholly to them, that thy profiting may appear to all.* In ſhort, Gods Omnipotency is for that time diſcharged, when we have ordinary means to help our ſelves. To diſdain ordinary means, and expect extraordinary, is as if a man ſhould put off his cloathes, and then expect God ſhould keep him from cold.

2 When we expect the End without the Means. If *Hezekiah* had refuſed the bunch of Figs, or *Paul's* companions to tarry in the Ship, they had tempted God. When we deſire any bleſſing, we muſt not refuſe, or neglect any good means for attaining of it. In ſpiritual things this is very uſual; men hope to have the End without the Means. In temporal things we will ſoon confeſs there muſt be means uſed, for *if any would not work, neither ſhould he eat,* 2 *Theſ.* 3. 10. In warfare no victory is to be hoped for without fighting; only in ſpiritual matters we think to do well e-

nough, though we never put to our endeavors, to cry for knowledge, and to dig for it; this is a tempting of God, *Prov.* 2. 3, 4, 5. *If thou crieſt after knowledge, and lifteſt up thy voice for underſtanding; if thou ſeekeſt her as ſilver, and ſearcheſt for her, as for hid treaſures. Then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God.* We dream of Heaven, when there is no Mortification, no exerciſing our ſelves unto Godlineſs. A great many ſay as *Balaam* did, *Let me die the death of the righteous, and let my laſt end be like his, Numb.* 23. 10. but they care not for living the life of the Righteous. If they can but charm themſelves into a ſecure preſumption of Salvation, they never give diligence to make their Calling and Election ſure. This cometh from hardneſs of Heart, not ſtrength of Faith. Many defer their Converſion to the laſt, and then think that in the twinkling of an eye they ſhall in a trice be in Heaven, with *Elias* in a Whirle-wind. It was a Prayer of Sir *Thomas More*, *Domine, Deus, fac me in iis conſequendis operam collocare, pro quibus obtinendis te orare ſoleo. Lord! make me to beſtow pains in getting thoſe things, for the obtaining of which I uſe to pray to thee.* Otherwiſe we tempt God.

3. When

3 When without Call we ruſh into any danger, or throw our ſelves into it, with an expectation God will fetch us off again. As if Chriſt, when no body went about to thruſt him down, ſhould wilfully have caſt himſelf down. Whether the danger be certain, or inevitable, or very probable, we muſt not throw our ſelves on it; but when God calls us, then we may expect his help according to his promiſe, as to go into places or houſes infected. In ſpiritual caſes it is often done, men that by often experience have found ſuch and ſuch things to be occaſions to them of ſinning, yet preſume to do the ſame again. Theſe tempt God, ride into the Devils quarters, go into dangerous Places and Companies, where they are like to be corrupted; as *Peter* went into the High Prieſts Hall, and thoſe that go to live in *Popiſh* Families. We pray, *that we be not led into temptations*, but when we lead our ſelves, what ſhall become of us? as we do, when we caſt our ſelves upon Temptations, and dangerous occaſions of ſin.

4 When we undertake things, for which we are not fitted and prepared either habitually or actually: As to ſpeak largely without Meditation; when an unlearned man undertakes the handling a weighty Controverſie, and a good cauſe wanteth

ſhoulders, we tempt God. When we undertake things above bodily ſtrength, all will condemn us; ſo to undertake things, that we have no ability to perform, is unlawful. The ſons of *Sceva* would take upon them to Exorciſe the Devil, *and the man in whom the evil ſpirit was, leapt on them, and overcame them, and prevailed againſt them, ſo that they fled out of that houſe naked and wounded, Act.* 19. 16.

5 Another ſort of tempting God is, when we come to him with an Idol in our hearts, that is, when people are reſolved of a thing, they will go, and ask counſel of God. In all matters we reſolve on, we are to take Gods leave, and counſel and bleſſing; but they firſt reſolve, and then ask Gods Counſel. And therefore God ſaith, *Ezek.* 14. 4. *Every man of the houſe of Iſrael, that ſetteth up his Idols in his heart, and putteth the ſtumbling block of his iniquity before his face, and cometh to the Prophet, I the Lord will anſwer him that cometh according to the multitude of his Idols. Balaam* had a mind to the wages of unrighteouſneſs, but yet he durſt not go without God, and till God had permitted him, he would be asking again and again, *Numb.* 22. 12. compared with the 20 and 22 *Verſes.* God anſwered him in wrath according to the Idol

Idol of his Heart. Thus you see men tempt God, when either out of diffidence or presumption they seek an experience of his Wisdom, Power, Justice, Truth, Goodness against his Word and Command, and the order he hath established; as the *Israelites*, when means failed, murmured and prescribed Time, Means and Manner of deliverance, as if they would subject God to their Lusts.

II. *The Heinousness of the Sin.*

1. Because it is a great Arrogancy, when we seek thus to subject the Lord to our Direction, Will, and Carnal Affections. Prescribing to God argueth too great an Ascribing to our selves. Certainly the Lord cannot endure that his People, who ought wholly to depend upon him, submit to him, and be ruled by him, should prescribe as they please, how and when he should help them; and that his Power and Goodness should lacquey upon, and be at the beck of our idle and wanton humors. The direction of the affairs of the world is one of the Flowers of Gods Crown. Now to dislike of his Holy Government is a presumptuous Arrogancy in the creature; we will take upon us to model our mercies, and choose our means, and will not tarry the time that he hath appointed

pointed for our relief, but will anticipate it, and ſhorten it according to our own Fancies. God is Soveraign, we are as clay in his hands, he is our Potter, and muſt preſcribe the ſhape in which we muſt be formed, and the uſe we muſt be put to, *Jer.* 18. 6. *O houſe of Iſrael, cannot I do with you as the potter, ſaith the Lord? Behold, as the clay is in the potters hand, ſo are ye in mine hand, O houſe of Iſrael.* He hath full right to diſpoſe of the Creature, as he pleaſeth, and according to the counſel of his own Will, to which we are to be ſubject without murmuring or repining. We cannot ſay to him, *what makeſt thou? or why doſt thou this? Iſa.* 45. 9. *Wo unto him that ſtriveth with his maker, let the potſherd ſtrive with the potſherds of the earth: ſhall the clay ſay to him, that faſhioneth it, what makeſt thou? or thy work, he hath no hands.* Tempting before the Event is the ſame almoſt with murmuring after the Event.

2. It is great Unbelief, or a calling into Queſtion Gods Power, Mercy, and Goodneſs to us. We ſhould entirely depend upon God for Salvation, and whatſoever is neceſſary to ſalvation, and that he will ſupply our wants, and bring us out of every ſtreight, in a way moſt conducing to our own welfare, and his Honour. But now we

we are not ſatisfied with the aſſurance God hath given us in thoſe Lawes of Commerce, which are eſtabliſhed between him and us; we muſt have extraordinary proofs, or elſe we queſtion all. Tempting God ſeemeth rather to be oppoſed to the Fear and Reverence, that we ſhould have of him; yet primarily, and in it ſelf it is rather oppoſite to our Truſt. And though we take it for a ſin which argueth too much Truſt, or an unwarrantable boldneſs in expecting unuſual wayes of help from God; yet generally it belongeth to unbelief and diffidence, and ariſeth from it. For therefore we put him to proof, tempt, or make trial of God, becauſe we diſtruſt his help, and are not ſatisfied with his Goodneſs and Power, till we have other Teſtimonies thereof, than are ordinarily diſpenſed. Therefore this Reaſon is given of their *tempting God, becauſe they believed not God, and truſted not in his Salvation*, *Pſal.* 78. 22. They muſt have their own Salvation, their own way of ſupply or deliverance, or elſe they cannot truſt God, if he doth not help them at their time, and by their means.

3. It looſeneth the bonds of all Obedience, becauſe we ſet up new Laws of Commerce between God and us. For when we ſuſpect Gods Fidelity to us, unleſs he do ſuch

such things as we fancy, we suspect our Fidelity to him. Therefore disobedience is made the fruit of tempting God, *Psal.* 78. 56. *Yea, they tempted and provoked the most high God, and kept not his testimonies.* They that tempt God, cast away Gods Rule, and Gods terms of Obedience, and make others to themselves. The Question is, whether God shall direct us, or we him? We say, unless God will do thus and thus, we will no longer believe his power and serve him.

4. It is great ingratitude, or a lessening Gods benefits and works already done for us, *Psal.* 78. 20. *Behold he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?* As if what he had done formerly were nothing. Now God cannot endure to have his benefits lessened, or his former works forgotten and despised.

5. It is wantonness rather than want puts us upon Tempting of God. There is a Humour in men; we are very desirous to try Conclusions, condemning things common, and are fond about strange Novelties. It was told the *Israelites* as plain as could be, that they should not reserve *Manna* till the morning, and they need not to have reserved it, they had fresh every day; yet they

they would needs keep it for experiments ſake, to try whether it would ſtink or no, *Exod.* 16. 20. And though they were forbidden to gather it on the Sabbath day, having on the evening before enough for two dayes, and it was told them they ſhould find none on the Sabbath day, yet they muſt try. Where need is, there a man may commit himſelf to the Providence of God, and rely upon him; and where means fail us, God can help us by Prerogative, that we may ſay with *Abraham*, when we have no help preſent, *In the mount of the Lord it ſhall be ſeen*, Gen. 22. 14. and with *Moſes*, when the *Red ſea* was before them, and the Enemy was behind them, *Fear ye not, ſtand ſtill, and ye ſhall ſee the ſalvation of the Lord, which he will ſhew to you to day*, Exod. 14. 13. when *Elias* was in diſtreſs, the Angel brought him meat, 1 *King.* 19. 5, 6. when *Hagar* and *Iſhmael* was in the Wilderneſs, and the bottle ſpent, then God comforted her from Heaven, *Gen.* 21. 17. when the three Children were in the fiery furnace, then God ſent an Angel to be their Deliverer, *Dan.* 3. 28. But now in Wantonneſs to deſire extraordinary proofs of Gods care over us, when he hath in ordinary wayes provided for us, is to tempt the Lord, *Pſal.* 106. 14. *They luſted exceedingly*

ingly in the desert, and tempted God in the wilderness, when they had so many convictions of Gods Power and Providence over them, which should in reason have charmed them into a full and chearful resignation and dependance upon him, they remembring the Flesh-pots in *Egypt*, must have their luxuriant Appetites gratified; and because they had not that Festival plenty, which could not be expected in the Wilderness, they reproached *Moses* for having brought them out of *Egypt*, to dye in the Wilderness; and now God must show them a Miracle, not for the supply of their wants, but to pamper and feed their lusts, *Psal.* 78. 18, 19. *And they tempted God in their heart, by asking meat for their lust. Yea they spake against God, they said, Can God furnish a table in the wilderness?* A Table must be prepared, he must give them Festival diet in the Wilderness.

6. It argues Impatiency, *Psal.* 106. 13, 14. *They soon forgat his works, they waited not for his counsel. But lusted exceedingly in the wilderness, and tempted God in the desert.* The word signifies, they made haste, took it ill, they were not presently brought into that plenty, that was promised; *Numb.* 20. 5. *Wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place?*

place: it is no place of ſeed, or of figs, or of vines, or of pomegranates, neither is there any water to drink, which was the plenty that was promiſed in the land of *Canaan*. Thus they made haſt, were impatient of ſtaying Gods time of giving them this inheritance, and becauſe they had it not preſently, they wiſhed themſelves back again in *Egypt*. Tempting is becauſe we cannot attend the performance of Gods promiſe in his own time. They went out paſſionately in the purſuit of their plenty, which they looked for, and aſſoon as they diſcovered any difficulty, conclude they were betrayed, not waiting with patience Gods time, when he ſhould accompliſh his promiſes made to them.

7. The greatneſs of the ſin is ſeen by the puniſhments of it. One is mentioned, 1 *Cor.* 10. 9: *Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents.* They were bitten of Serpents, becauſe they tempted God, and murmured becauſe of the length of the way, that they could not get preſently into *Canaan*. And the *Apoſtle* tells us, that all the things, which happened to *Iſrael* of old, happened to them ὡς τύποι, as patterns of Providence. A people might eaſily read their own doom, and deſtiny, if they would blow off the duſt from

from the Ancient Providences of God, and observe what proofs and characters of his Justice, Wisdom and Truth are engraven there. The desert of sin is still the same, and the exactness of Divine Justice is still the same; and therefore what hath been is a pledge and document of what may be, if we fall into like Crimes. God is impartially and immutably just, he is but one, *Gal.* 3. 20. *God is one* alwayes Consonant unto himself, and doth like unto himself; his Power is the same, so is his Justice. Even the historical part of the Word is a kind of Prophesie, not only a Register and Chronicle of what is past, but a kind of Calendar and Prognostication of what is to come. As other Histories in Scripture are left upon record for our Learning, so especially the History of *Israel*'s passage through the Wilderness unto *Canaan*.

USE.

Let us not tempt God in any of the kinds mentioned.

1. Not by requiring new grounds of Faith, when God hath given sufficient already; not by cherishing Scepticisme and Irresolution in point of Religion, till new Nuncios come from Heaven, with a power to

to work Miracles, and to be endowed with extraordinary Gifts, as the *ſeekers* do. Many waver in Religion, would fain ſee an Apparition, and have ſome extraordinary ſatisfaction, which God would not give them upon every trifling occaſion. The *Phariſees* muſt have a ſign from Heaven: The *Papiſts* would have the *Proteſtant* Teachers ſhew their Commiſſion by Miracles: The *Jews* would believe if Chriſt came down from the Croſs. To ſuſpend our Faith, till God give us our own terms, is to tempt God; and to diſpoſſeſs you of this conceit, conſider

1. Signs and Wonders done in one Age and Time for the confirmation of the true Religion, ſhould ſuffice all Ages and Times afterward; and it is a tempting God to ask more ſigns and wonders, for the confirmation of that Truth, which is ſufficiently confirmed already, if there be a good and ſafe Tradition of theſe things to us. The giving of the Law was attended with thunderings and lightnings, and the ſound of a terrible Trumpet, *Exod.* 19. by which means the Law was Authorized, and owned as proceeding from God: Now it was not needful this ſhould be repeated in every Age, as long as a certain Report and Records of it might convey it to their Ears.

In the ſetting up a new Law, ſigns and wonders are neceſſary, to declare it to be of God; but when the Church is in the poſſeſſion of it, theſe ceaſe. So in the Chriſtian Church, when the Goſpel was firſt ſet on foot, it was then confirmed with ſigns and wonders, but now they are unneceſſary. See the Law and Goſpel compared, *Heb.* 2. 2, 3, 4. *For if the word ſpoken by Angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward. How ſhall we eſcape, if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him, God alſo bearing them witneſs, both with ſigns and wonders, and with divers miracles, and gifts of the holy Ghoſt, according to his own will.*

2. If you had lived in the Age of ſigns and wonders, there were hard hearts then, unbelievers then, and blaſphemers then, and tempters of God then, *Pſal.* 78. 22, 23, 24. *Becauſe they believed not in God, and truſted not in his ſalvation: Though he had commanded the clouds from above, and opened the doors of heaven: And had rained manna upon them to eat, and had given them of the corn of heaven,* &c. to *Ver.* 32. *For all this they ſinned ſtill, and believed not for his wondrous works.* Extraordinary works will not

not work upon them, upon whom ordinary works will not prevail.

Object. But for them that have to do with the converſion of *Indians*, and remote parts of the World, is it a tempting of God to ask the gift of Miracles?

Anſw. I cannot ſay ſo. God may be humbly ſought unto about direction in the Gifts of Tongues, and Healing, being ſo neceſſary for the Inſtruments imployed, as well as the conviction of the Nations. I dare not determine any thing in the caſe, but I am ſatisfied with *Acoſtus* his Reaſons, why Miracles are not afforded by God now, as well as in the primitive times. Then ſimple and unlearned men were ſent to preach Chriſtianity among the Nations, where many were armed and inſtructed againſt it with all kind of Learning and Philoſophy: But now learned men are ſent to the ignorant, and are ſuperior to them in Reaſon, and in Civility and Authority; and beſides preſent them a Religion far more credible than their own, that they cannot eaſily withſtand the light of it.

2. Do not run into any wilful and known ſin, as if you would try, how far the Pa-

tience of God will go; nor abuſe his fatherly goodneſs, by going on ſtill in your Treſpaſſes. When a man will try the patience of God without any regard of his Threatnings, or the inſtances of his Wrath, which are before his eyes, he puts it to the proof, whether God will puniſh him, yea or no. Remember you are no match for him, *Iſa.* 45. 9. *Wo unto him, that ſtriveth with his maker; let the potſherds ſtrive with the potſherds of the earth*; As *Abner* ſaid to *Aſahel*, 2 *Sam.* 2. 21, 22. *Turn thee aſide to thy right hand, or to thy left, and lay thee hold on one of the young men, and take thee his Armour. But Aſahel would not turn aſide from following of him. And Abner ſaid again to Aſahel, Turn thee aſide from following me, wherefore ſhould I ſmite thee to the ground?* So if you will needs be tempting and trying Concluſions, and making Experiments, let men meddle with their Match, thoſe who are equal to themſelves, not challenging one infinitely above them; let frail man cope with man, but let him take heed of medling with God, *Ezek.* 22. 14. *Can thine heart endure, or can thine hands be ſtrong in the days that I ſhall deal with thee?* Many fooliſh people ſay, as thoſe in the Prophet, *It is an evil, and I muſt bear it*; endure it as well as I can. What, endure the loſs of Hea-

Heaven! endure the Wrath of the Almighty God! If *Rachel* could not endure the loſs of her Children, nor *Jacob* the ſuppoſed loſs of *Joſeph*, but ſayes he, *I will go down into the grave unto my ſon, mourning*, *Gen.* 37. 35. If *Achitophel* could not endure the rejectment of his counſel, and *Haman* could not endure to be ſlighted by *Mordecai*, and many cannot endure the loſs of a beloved Child; how wilt thou endure the loſs of eternal Happineſs! The Diſciples wept bitterly when *Paul* ſaid, *ye ſhall ſee my face no more*, *Acts* 20. 38. What will ye do then, when God ſhall ſay, ye ſhall ſee my face no more? Ah Wretch! how canſt thou endure the Wrath of God! Thou canſt not endure to be ſcorched a few dayes with feavoriſh Flames, thou canſt not endure the acute pains of Stone and Gout, when God armeth the humours of thine own body againſt thee, thou canſt not endure the ſcorching of a little Gunpowder caſually blown up, thou canſt not endure the pains of a broken Arm or Leg; and can you endure the Wrath of God, when God himſelf ſhall fall upon you with all his might?

3. When we are deſtitute and ſorely diſtreſſed, let us wait upon God with patience according to the tenour of his Promiſes,

miſes, and tarry his leiſure, without preſcribing Time and Means. God knoweth the fitteſt ſeaſon, and delighteth oftentimes to ſhew our impatience, and try our Faith. *Matth.* 15. 28. *O woman, great is thy faith.* And that his help may not be aſcribed to chance, or our induſtry; and that we may the more prize bleſſings, conſider you cannot be more diſtreſſed than Chriſt was, who ſeemed abandoned to Satans power, diſtreſſed with ſore hunger through his long faſting. The Devil was permitted to have power over his body, to carry him to one of the Pinacles of the Temple; and yet he diſcovered an invincible confidence and truſt in God, that he would not ſtep the leaſt ſtep out of Gods way for his preſervation in ſo eminent a danger.

Now that you may not tempt God.

1. Let your heart be deeply poſſeſſed with apprehenſions of the Goodneſs, Wiſdom and Power of God. The Scripture telleth us for his Goodneſs, *Pſal.* 119. 68. *Thou art good, and doeſt good*: and again, *Pſal.* 145. 9. *The Lord is good to all.* For his Wiſdom, *Iſa.* 28. 29. *He is wonderful in counſel, and excellent in working.* His purpoſes are often hidden from us, but he doth

doth all things well; God can do more for us than seemeth probable at the present. And therefore let us not tempt him by confining him to our Time, Means and Manner. He may love us, and yet delay our help, *Joh.* 11. 5, 6. *Jesus loved Lazarus*, and yet *ver.* 6. *When he heard that he was sick, he abode two dayes still in the same place where he was.* Then for his Power and Sovereign Dominion, there is not a better argument for confidence, than the Preface and Conclusion of the Lords Prayer. Whatsoever state you are reduced to, God is still to be trusted, who is *Our Father, which is in Heaven*, and *whose is the kingdom, power and glory*, 2 *Tim.* 1. 12. *I know whom I have believed, and I am perswaded that he is able to keep that which I have committed unto him, against that day.* Whatsoever our straits be, he is a God still to be trusted.

2. Be firmly perswaded of Gods Care and Providence over his people, and so careth for you in particular. This is assured to us by Promises, and by Experiences. By Promises, 1 *Pet.* 5. 7. *Casting all your care upon him, for he careth for you.* *Phil.* 4. 6, 7. *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto*

God. *And the peace of God, which passeth all understanding shall keep your hearts and minds through Jesus Christ.* By Experiences, *Matth.* 16. 8, 9. *O ye of little faith, why reason ye among your selves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?* Christ was angry with his Disciples, that they should be troubled about bread, since they had lately such experience of his power, to provide bread at pleasure. Use the means God puts into your hands, and refer the success to him. You need not be anxious about any thing in this World.

3. Let all this produce in you an holy obstinacy of Trust and obedience, or an invincible confidence in God, and close adherence to him, whatever your dangers, straits and extremities be; and this will guard your heart against all Tempting of God:

1. A resolute Trust and Dependance, *Job* 13. 15. *Though he slay me, yet will I trust in him.* This is the Soul that is prepared to be true to God, and contentedly to bear whatever he sendeth.

2. A constant adherence to our duty. *Wait on the Lord, and keep his way, Psal.* 37. 34. Do not go one step out of God's way for all the good in the World. The greatest

greateſt extremities are to be born rather than the leaſt ſin yielded to, *Dan.* 3. 17, 18. *Our God whom we ſerve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not ſerve thy Gods, nor worſhip the golden Image, which thou haſt ſet up.* Pleaſe God, and God will be alwayes with you, when you ſeem to be left deſtitute, *Joh.* 8. 29. *And he that ſent me, is with me; the father hath not left me alone, for I do alwayes thoſe things that pleaſe him.*

SERM.

SERMON. V.

MATTH. 4. 8, 9.

Again, the Devil taketh him into an exceeding high Mountain, and sheweth him all the Kingdoms of the World, and the Glory of them.

And saith unto him, all these things will I give thee, if thou wilt fall down, and worship me.

THis is the third Temptation. In handling it I shall use the former method, give you the History of the Temptation, and Observations thereupon.

In the History.

1. The Introduction, *verse* 8.
2. The temptation it self, with the grievousness of it, *ver.* 9.
3. Christs Reply, *ver.* 10.

First,

Firſt, In the Introduction we have.

1. The Place, the Devil taketh him unto; *an exceeding high Mountain.*

2. The Fact, he *ſheweth him all the Kingdoms of the World, and the Glory of them.*

1. The Place choſen for the conflict, *an exceeding high Mountain.* For the Mountain the Scripture would not name it, and we need not anxiouſly inquire after it, whether any near *Jericho* as ſome ſay, or as others, ſome Mountain nigh *Jeruſalem*: and poſſibly the higheſt above the reſt was choſen by the tempter. The Pinnacle of the Temple was not proper, becauſe *Jeruſalem* was ſurrounded with higher Mountains on all ſides, *Pſ.* 125. 2. *As the Mountains are round about Jeruſalem*, &c. He choſe an high Mountain, becauſe of the fairer proſpect, where the Horizon might be as ſpacious as was poſſible, and the ſight not hindred by any interpoſing object. God took *Moſes* into Mount *Piſgah*, and ſhowed him the Land of *Canaan*, *Deut.* 34. 1. The Devil who affecteth to do in evil, as God doth in what is good, taketh Chriſt into a Mountain. He leadeth us high, and promiſeth us high things, that ſuiteth with his diſpoſition; but it endeth in a downfal that ſuiteth with his condition. The cloſe is ſtill *caſt thy ſelf down*, or elſe as here, *fall down and worſhip me.*

The

The Devils taking him up thither is to be explained the same way, with his taking him up to the pinnacle of the Temple.

2. The Fact, and *sheweth him all the Kingdoms of the World, and the Glory of them.* But how could the devil from one Mountain shew him all the Kingdoms of the World, when there is none so high, as that we can see the latitude of one Kingdom, much less thorough all, partly thorough the unequal swellings of the Earth, and partly through the weakness of the eye, which cannot reach so far? The sight could go no further than the Horizon, and the other Hemisphere is not to be seen at all, that part which we see is much less then that part which we see not. Therefore how could he shew him all the Kingdoms of the World, and the Glory thereof? *Answer*, These words must not be taken rigorously; but that he shewed them. (1.) *In Compendio.* (2.) *In Speculo.* (3.) *In Colloquio.*

1. *In Compendio*, It may be understood of so many Kingdoms as could fall under the sight of a man looking round about him from some eminent place; as God is said to shew *Moses* all the Land of *Canaan*, when he did actually see only a part thereof. From that high Mountain, the devil gave him a view of all that was to be seen from

from thence; many Castles, Towns, and fruitful Fields might be seen as a sample of the rest. It is a Synechdochical Hyperbole, he that sheweth a part of a thing, and the chiefest part, may be said to shew the thing it self.

2. *In Speculo*, besides what he might reach by his sight; by way of representation and external visible species, he represented to Christ all the rest of the Kingdoms of the World, and the pomp and glory thereof as in a Map. For Satan can object to the eyes of men the species and images of divers things, and there is no absurdity to think, that this way he shewed his utmost art and cunning to represent the World to Christ in as splendid and inviting a manner as he could. If you ask therefore, why he carryed him to an high Mountain, he might have done this in a Valley, or any other place as well? I answer, it is true if the discovery had been only by representation, or if the devil could have deluded Christs fancy or imagination, so as to impress these species upon it so far, as that he should seem to see what he did not see, a Valley would have served turn as well as a Mountain: but this was done without it, and with it, shewing the glory of the World as in a Map and

and Picture, and therefore a convenient place is chosen.

3. *In Colloquio*, by discourse. The temptation might be helped on by the Devils pointing at the several quarters of the World, with words relating the glory thereof; what splendor and glory the Kings and Nations had which adored him, all which Christ should have if he would *fall down and worship him.* Now all this while Satan is but making way for his purpose, thinking Christ would be ravished with this glorious sight; possibly it was not a mere dumb shew, but the tempting objects were amply set forth by Satans speech.

Secondly, The temptation it self, where we may consider the Nature, and the grievousness of it.

1. The Nature of the temptation, where observe two things.

1. An offer or a Promise, *all these things will I give thee.*

2. A Postulation or demand, *if thou wilt fall down and worship me.*

1. An Offer or Promise, *all these things will I give thee.* This is a vain boast of the tempter, who ascribeth to himself that which

which was proper to God, and promiſeth to Chriſt thoſe things, which were all his before. God had ſaid, *Pſalm* 2. 8. *Ask of me, and I will give thee the heathen for thine inheritance, and the uttermoſt parts of the Earth for thy poſſeſſion*; this the devil, who affecteth to be like God arrogateth unto himſelf, as if he would make him the univerſal King of the World. In *Luke* it is *chap.* 4. 6. *All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomſoever I will, I give it.* But you muſt not alwayes look for truth in the devils ſpeeches: He is not Lord of the World to diſpoſe of it at his own pleaſure. And yet it is not to be ſuppoſed he would come with a downright untruth to the Son of God, if there were no pretence or varniſh for it. Therefore we muſt diſtinguiſh between the devils lye and the colour thereof.

1. Certain it is, that God doth govern all the affairs of this World, and doth put bounds and limits to Satans power, beyond which he cannot paſs, and doth often hinder his endeavours, and turn them to the quite contrary end and purpoſe; and if he doth not hinder them, yet he directeth them for good to his people. Therefore that power that Satan hath is not given but per-

permitted; not absolute but limited. It is a lye, that Satan can give these things at pleasure, see these Scriptures, *Ps.*24. 1. *The Earth is the Lords, and the fulness thereof; the World and they that dwell therein*, *Dan.*2.21. *He changeth the times and the seasons, he removeth Kings, and setteth up Kings*, and *verse* 37. *The God of Heaven hath given thee a Kingdom, Power, and Strength and Glory.* All the alterations that are in the Earth are of the Lord; he pulleth down, and raiseth up, as seemeth good unto him. Therefore this power of disposing Kingdoms belongeth unto God.

2. That the Son of God is the right Heir of the World, *Heb.* 1. 2. *Whom he hath appointed Heir of all things.* To whom the Nations are given, *Psal.* 2. 8. *Ask of me, and I will give thee the Heathen for thine inheritance, and the uttermost parts of the Earth for thy possession*, *Matth.* 28. 18. *All power is given unto me in Heaven and in Earth.* And therefore it was impudence in him to arrogate this power, and to promise these things to the Lord, which were his before.

3. Though this was a lye, yet here is the colour of the lye. God permitteth that men some-

ſometimes by indirect means to become great in Honour and Dignity in this World; all which are done by the inſtinct of Satan, and his help: And evil men often ſucceed in their attempts, and from hence Satan is called the Prince of this World, *John* 12. 31. *Now ſhall the Prince of this World be caſt out*, *John* 14. 30. *The Prince of this World cometh, and hath nothing in me*, *John* 16. 11. *Of Judgment becauſe the Prince of this World is judged.* Yea *Paul* goeth higher, and calleth him *the God of this World*, 2 *Cor.* 4. 4. *In whom the God of this World hath blinded the minds of them, which believe not*: but this is by uſurpation not juſt right. And the devils are called *Eph.* 6. 12. *The rulers of the darkneſs of this World*, as the wicked conſent to his Empire and evil ſuggeſtions. But all this implyeth but a limitted and reſtrained Kingdom; and the devils impudence and falſhood lyeth in this, that he interprets Gods permiſſion for a commiſſion, his connivance for a conveyance. Indeed there are two lyes in the devils offer; one aſſertory, as if the power and glory of the World were at his diſpoſal; the other promiſſory, as if he would inveſt Chriſt in the full and peaceable poſſeſſion thereof, whereas indeed he went about to diveſt and diſpoſſeſs the Son of God of his

right, or to tempt him to do a thing contrary to his Kingdom; for he knew the abasement of Christ was the way to his glory, the cause of mans happiness, and the ruine of the Kingdom of the devil, therefore he seeketh to prevent this by these magnificent promises.

2. The Postulation or demand, *if thou wilt fall down and worship me.* Here the devil appeareth in his own likeness. Before it was *if thou be the Son of God*, now it is, *fall down and worship me.* Before he appeared as a Friend to advise him in his hunger; then as a Divine to instruct him how to discover himself as the *Messiah*; now as a plain usurper of Gods Worship. And he demands but one act of prostration such as was given to the Kings of the East, and the Jews in that manner did Worship God. Therefore this was the vilest and most blasphemous suggestion which Satan could devise, that the Son of God should stoop to Gods Rebell. Here we see the devil not only importunate but impudent.

2. The grievousness of the temptation, that will appear in these considerations.

1. Because it was represented in a matter grateful and pleasing. It was unnecessary

ry to turn ſtones into bread, dangerous to throw himſelf down from a pinnacle of the Temple; but it might ſeem ſweet and grateful to behold the Kingdoms of the World, and the glory thereof; for ſurely the glory of the World is a bewitching object, and would much move a carnal heart: and therefore he produceth this tempting object, and ſets it before Chriſt himſelf. Mark he ſhewed him the glory only, not the burdens, the labours, the cares, thoſe ſtorms of jealouſie and envy, which thoſe encounter with who are at top. This way did he now chuſe, wherewith to aſſault Chriſt. Had he really repreſented the World, with all the vexations attending it, the temptation had not been ſo great: but he ſheweth the Kingdoms of the World, and the glory thereof; the bait, not the hook; he talketh highly of ſmall things, commendeth what is pleaſing, but hideth the bitter of theſe luſcious ſweets; he offereth Chriſt the glory of the Kingdoms of the World, but diſſembleth the cares, the troubles, the dangers. Alaſs we ſee the beſt ſide of thoſe that live in Courts, their gorgious apparel, their coſtly entertainments, their power and greatneſs; but their fears of being depreſſed by ſuperiors, juſled by equals, undermined by inferiors, are hidden from us.

Therefore the temptation was dexterouſly managed by the devil, in that he ſhewed him the Kingdoms of the World and the glory thereof. Temptations of the right hand are more dangerous than thoſe of the left hand.

2. He ſheweth the bait, before he offereth the temptation, that the World might ſpeak for him, before he ſpake for himſelf; and prepared the mind of Chriſt by this bewitching object before he cometh, either with his offer or demand: and then afterwards before he maketh his demand, he premiſeth his offer, *all theſe things will I give thee*, the offer is made before the ſpiteful condition is mentioned. Obſerve the different methods of Chriſt and Satan: Satan maketh ſhew of glory firſt, but Chriſt of the Croſs: Satan offereth the benefit before he ſeemeth to require the ſervice, as here he doth firſt offer, and then ask; but fallaciouſly, for indeed he requireth a preſent Act, but only promiſeth a future compenſation, *I will give thee* all theſe things. Chriſts telleth us the worſt at firſt, *Matth.* 16. 24. *If any man will come after me, let him deny himſelf, and take up his Croſs and follow me.* The iſſue ſheweth the fraud of the tempter, and the miſery of thoſe poor deluded ſouls, who hearken to him. On the

the contrary, the ſincerity of our Lord, and the happyneſs of thoſe that obey him will ſoon appear. The devil will have all payed before he part with any thing, no Worſhip, no Glory. But I am carryed too far, my purpoſe was only to ſhew his dexterity and cunning, how he ſets a colour upon ſin, before he mentions it, by glorious promiſes, and the manifold pleaſure and profit which comes by it.

3. He doth not ſeek to move him by naked Words, but by the ſight of the thing it ſelf. Objects move the ſenſes, ſenſes draw away the mind; nor are they the Porters of the ſoul, ſo much as the corrupters, *Pſ.* 119. 37. *Turn away mine eyes from beholding vanity, and quicken thou me in thy way.* If we let looſe our ſenſes without a guard, we ſoon contract a deadneſs of Heart. There is nothing ſo ſoon led away as the eye, it is the broaker between the Heart and the object; the eye gazeth and the heart luſteth; this is the window by which Satan hath crept in, and all manner of taint hath been conveyed into the ſoul. In the firſt ſin, *Eve* was corrupted this way, *Gen.* 3. 6. *And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes,* &c. *She took of the fruit thereof, and did eat.*

Gazing on the fruit with delight, her heart was inſnared. We read of *Potiphars* Wife *ſhe caſt her eyes on Joſeph*, Gen. 39. 7. *Achan Joſh.* 7. 21. *When I ſaw among the ſpoils a goodly Babyloniſh garment, and two hundred ſhekels of ſilver and a wedge of gold of fifty ſhekels weight, then I coveted them and took them.* Firſt he *ſaw*, then he *coveted*, then he *took* them, then he *hid* them, then *Iſrael* falls and he is attached by lot; ſo it is ſaid of *Sechem* and *Dinah*, *Gen.* 34. 2. *He ſaw her, and took her, and lay with her, and defiled her.* So of *Sampſon*, *Judges* 16. 1. *He went to Gaza, and ſaw there an Harlot, and went in unto her.* *David* was enſnared by his eyes, 2 *Sam.* 11. 2. *From the roof he ſaw a woman waſhing her ſelf, and the woman was very beautiful to look upon. Naboths* Vineyard was ever in *Ahabs* eye, as being near his Palace, therefore he is troubled, and falls ſick for it, 1 *King.* 21. 1, 2. Now becauſe ſo many have been betrayed by their ſenſes, the devil taketh this way to tempt Chriſt, as knowing this is the next way to the heart.

4. He taketh him into an high Mountain, that he might look far and near, and ſee the more Provinces, Cities, and Kingdoms, to move him the more. The devil was

was ſenſible that ſmall things were not to be offered to Chriſt, and therefore dreſſeth out the temptation in as glorious a manner as he can. The chapman of ſouls is grown thrifty of late, he doth not offer all the Kingdoms of the Earth, and the glory thereof, he knoweth that we will accept of leſs with thanks. The devil buyeth many at a very eaſie price, he needeth not carry them ſo high as the Mountain, they are contented with a little gain that is got by a fraudulent bargain in the ſhop: if we ſtand in our window, or at our doors, we meet with temptations enough to carry us away. He needeth not come with Kingdoms, or with the glory of all the World, *thirty pence* the price of a ſlave is enough to make *Judas* betray his maſter, *Matt.* 26. 15. and the Prophet telleth us of ſome that *will tranſgreſs for handfulls of Barley and pieces of Bread*, *Ezek.* 13. 19. and thoſe pretended Prophets too, making God the Author and maintainer of their lyes and deceits: and again of thoſe that reſpect perſons, whether Magiſtrates or Miniſters, *Prov.* 28. 21. *To have reſpect of perſons is not good, for for a piece of bread will that man tranſgreſs*: and another Prophet telleth us of thoſe, that *ſell the poor for a pair of ſhooes*, *Amos* 2.6. and 8.6. Thoſe will take any price.

And the Apostle saith of *Esau*, *Heb.* 12. 16. *For one morsel of meat he sold his birth-right.* So that the devil may abate a great deal of what he offered Christ: he need not say to such, you shall have *all these things*, nay hold you! you shall have this petty gain, that slight pleasure and carnal satisfaction. It is a wonder to consider what small things make up a temptation to many yea to most. The World is so corrupt, that they will violate Conscience with a small hire. We are not tempted with great things, less will serve the turn. But the devil knew that small matters were no temptation to Christ, therefore he carryeth him to the Mountain, that he might see the glory of all the earth, to make the temptation the more strong.

5. He sheweth him the Kingdoms of the World, ἐν στιγμῇ χρόνου, *Luk.* 4. 5. *In a moment of time*, that circumstance is not to be passed over. When many objects and glorious come together of a sudden, they do the more surprize us. Therefore the more to affect Christ with the splendor of these things, and on a sudden to prevail upon him, which otherwise he was not likely to do, he did not represent the glory of these Kingdoms of the World to Christ, that he might see them one after another, but

but all together, that there might be less time for consideration, that so his mind might be the more blinded by the appearing splendor of the tempting object, and his heart the more captivated thereby. Diverse things seen in one view do more surprize us, than if viewed by a leisurely contemplation: alas! We are sometimes overborn by the violence of a temptation, sometimes overtaken by the suddenness of it, *Gal. 6. 1. Brethren, if one be overtaken in a fault,* προλημφθῇ, inconsiderately and suddenly surprized by a sin. We do many things prepostrously and in haste, which we repent of by leisure. Thus the devil thought to surprize Christ, but he was aware of him.

6. In other temptations, the tempter doth only ask a thing to be done, but here he doth ask and promise things glorious, profitable and pleasing to carnal sense, and such as seem every way desirable. The offers of gain and glory are promised to the temptation.

7. He craveth but one thing, a very small thing, and this under the hope of the greatest advantage. One act of external adoration, easie to be performed, if Christ would

would but kneel to him, not as ſupream God, an inferiour adoration would have contented him; yeild but a little, do but *fall down and worſhip*, it ſhall be enough. As the Heathens of old ſaid to the Chriſtians, *Do but touch the Cenſer.* The commendation of Gods ſervants was, that *they had not bowed the knee to Baal*, *Rom.* 11. 4. The devil knoweth, if he can get us to a little, he ſhall get us to more; and the leaſt reverence is too much to ſuch an impure Spirit.

Secondly, *The Obſervations.*

I. Obſerve from that, *Again the Devil taketh him*; *That we muſt expect not only to be tempted, but to be often tempted.* Satan hath both his *wiles* and *darts*, *Eph.* 6. 11, 16. He ſometimes aſſaulteth us with the one, ſometimes with the other. Therefore,

1. Be not ſecure, but watch, and ſtand upon your defence. It is a careleſs Soul, that can ſleep in ſo great a danger. There is *yet* a malicious tempting Devil alive, who would *ſift you as wheat*, *Luk.* 22. 31. and ſomewhat within you, which would betray you to him if you be not wary; and you may meet with ſuch ſnares, as you have not yet met withal.

2. Be

2. Be not overmuch troubled and dejected, if you be aſſaulted afreſh. You muſt make your way to heaven almoſt every ſtep by conflict and conqueſt. Remember your baptiſmal vow, the obligation of which ceaſeth not, till your life be ended, and then you ſhall be out of Gun-ſhot and Harmes-way. Therefore ſtill follow the Captain of your Salvation, wherever he leadeth you. The more Trials, the more Glory.

3. Avoid raſh Judgment and Cenſure, if the ſame happen to others. Pyrates do not uſe to ſet upon an empty Veſſel. The beſt are moſt aſſaulted. God permitteth it for their Trial, and Satan hath the greateſt ſpight at them.

II. Obſerve, *That the more grievous temptations follow the lighter ones, and the laſt aſſaults and trials are uſually the greateſt.* This is ſo, if you reſpect either the dexterity and cunning of the Tempter, repreſented before, or the foulneſs of the Temptation, *viz.* to Idolatry. The beſt of Gods Children may be tempted to the moſt execrable ſins. Thus uſually doth Satan reſerve his worſt aſſaults for the laſt, and his laſt temptation is commonly the foreſt. Dying Beaſts bite ſhrewdly: ſo Satan rageth moſt, when he

he hath but a ſhort time. Therefore ſince our warfare is not over, let us prepare for the worſt brunt, and the laſt efforts of Satan. If God will crown us fighting, we have no cauſe to complain. Many of Gods ſervants, whom he could not draw to Worldlineſs, Senſuality, or Vain-glory in their Life-time, he will ſeek to inject blaſphemous thoughts into their Minds at laſt. But though it be grievous, be not diſmayed, your Conqueſt is ſure and near.

III. Obſerve, *The World and Worldly things are the bait and ſnare, which the Tempter offereth to Chriſt and his followers.* As here when he would make his laſt onſet upon Chriſt, he ſets before him *the Kingdoms of the world, and the glory of them,* as the matter of the Temptation.

1. There are three Enemies of our Salvation, the Devil, the World, and the Fleſh, they are reckoned up together, *Eph.* 2. 2, 3. *Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh and of the mind.* The Devil is the deceiver and grand Architect

Architect of all wickedneſs; the Fleſh is the Principle that he worketh upon, or that rebelling faculty within us, that would be pleaſed before God; the World is the bait, by which the devil would deceive us, and ſteal away our hearts from God, for it ſuiteth with our fleſhly appetites and deſires. More diſtinctly, that Satan is an enemy appeareth from his name, that ſignifieth an Adverſary, and in many places of Scripture he is ſo called, as *Matth.* 13. 25. *While men ſlept, the enemy came and ſowed tares among the wheat*, compared with the 39th. *verſe, The enemy that ſowed them is the Devil*; he is the great Enemy to God and Man, 1 *Pet.* 5. 8. *Your adverſary the Devil like a roaring Lyon walketh about*, &c. The Fleſh is an Enemy, yea our greateſt Enemy, for it warreth againſt the ſoul, 1 *Pet.* 2. 11. *Abſtain from fleſhly luſts, which war againſt the ſoul.* If you indulge the Fleſh, you are willing to loſe your Souls. Yea it warreth againſt the Spirit, or better part, as contrary to it, *Gal.* 5. 17. *For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh:* Other things could do us no harm without our own fleſh: We are tempted to Sin by Satan, encouraged to ſin by the Example and Cuſtom of the World, but enclined to Sin by our own Fleſh. The

World

World is an Enemy of our Salvation, as well as the Devil and the Flesh, all the other Enemies get strength by it; by the bait of worldly things the devil pleaseth the flesh; we are in continual danger of being everlastingly undone by it. Whosoever is a Lover of the World is presumed to be a professed Enemy of God, *Jam.* 4. 4. *Know ye not that the friendship of the world is enmity with God; whosoever will be a friend of the world is the enemy of God.* 1 *Joh.* 2. 15. *If any man love the world, the love of the father is not in him.* It is an Enemy, because it keepeth us from God, who is our chief good, and the enjoyment of him among his blessed ones, which is our last end. There is a neglect of God, and heavenly things, where the world prevaileth.

2. The devil maketh use of the world to a double end.

1. To divert us from God and Heavenly things, that our Time, and Care, and Thoughts may be wholly taken up about things here below, *Luk.* 12. 19. *Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry.* *Phil.* 3. 19, 20. *They mind earthly things. But our conversation is in heaven.* These are perfectly opposite. Some are of the world, and speak of the world, and wholly mind

mind the world, and are governed by the ſpirit of this world; ſeldom look higher, or very coldly and ſlightly. Thus that which ſhould be thought of in the firſt place, is ſcarce thought of at all. But remember, he doth but offer you worldly things to deprive you of heavenly.

2. To draw us to ſome open ſin for the worlds ſake, as here he tempted Chriſt to Idolatry, and *Demas* to defection from the Faith, 2 *Tim.* 4. 10. *Demas hath forſaken us, having loved this preſent world.* Others to ſome carnal, fraudulent, oppreſſive courſe, whereby they are ſpotted by the World. The whore of *Babylon* propoundeth her Abominations *in a golden cup*, *Rev.* 17. 4. and the great motive here is, *All this will I give thee.* Though the Devil cometh not in Perſon to us with his offers, he doth by his Inſtruments, as *Balak* when he ſent to *Balaam* to curſe the *Iſraelites*, he promiſed him great rewards, *Numb.* 22. 17. *I will promote thee unto very great honour, and I will do whatſoever thou ſayeſt unto me, Come therefore, I pray thee, curſe me this people.* So when he doth intice you by the motions of your own hearts to any thing that is unlawful, to falſhood, deceit, or unjuſt gain, or to get and keep wealth by any baſe or unjuſt means,

means, or doing something, that is base, and unworthy of your Religion.

3. I Observe, that Temptations from the world may prevail with us. Satan maketh use of a twofold Artifice. The one is to greaten the worldly Object, the other is to make us large promises of success, happiness, and contentment in our evil enterprizes.

1. He useth this sleight here, he doth in the most inticing manner lay the world before Christ as a splendid object, to greaten it in Christs Thoughts and apprehensions. Therefore when we begin to magnifie the Riches, Pomp and pleasures of the World, the devil is at our Elbow, and we are running into the snare. And therefore if we begin to say, *happy is the people that is in such a case*, it is time to correct our selves and say, *yea happy is the people whose God is the Lord*, *Psal.* 144. 15. Take heed the devil doth not gain this advantage over you, to make you follow the world with the greatest earnestness, and spiritual and heavenly things in a slight and overly manner. Esteem, desires, resolutions of worldly Greatness, though not upon base conditions, begin the Temptation. You think it is a fine thing to live in Pomp, and at ease, to swim in pleasures, and begin to resolve to make it your

your buſineſs. The devil hath you upon the hip, it is a hour of Temptation.

2. His next courſe is to make large offers and promiſes by his inſtruments, or your own thoughts, that though you neglect God and Heaven, and do engage in ſome ſinful courſe, you ſhall do well in the world, and enjoy full ſatisfaction. There is a double evil in Satans Offers and Promiſes.

1. They are falſe, and fallacious. *All theſe things will I give thee.* Satan maketh fair offers of what he cannot perform: He promiſeth many things, but doth only promiſe them: he offereth the Kingdomes of the world to Chriſt, but cannot make good his word; he ſheweth them to Chriſt, but cannot give them. And this is the devils wont, to be liberal in promiſes, to fill the minds of thoſe that hearken to him with vain hopes, as if he could transfer the Riches and Honours of the world to whom he pleaſeth, whereas they are ſhamefully diſappointed, and find their ruine in the very things, in which they ſought their Exaltation, and their projects are croſſed, for *the earth is the Lords, and the fulneſs thereof,* 1 *Cor.* 11. 26.

2. All the devils offers, and promiſes have a ſpightful condition annexed. He pretendeth to give, but yet ſelleth at the deareſt rates. It is but a barter and ex-

change; a flat bargain, but no gift. He must have our souls, God is dishonoured, his Laws broken, his Spirit grieved. The devil staineth his grant with unjust covenants, and exacteth more than the thing is worth.

Two wayes then must we defeat the Temptation.

1. Not believing his Promises, that I must be beholding to sin to make me happy. Those that by unlawful means get up to honour and wealth, seem to have accepted the devils offer, they think he is Lord of the world, and all the Kingdoms and the Glory thereof. Do not look upon wealth as the devils gift, as a thing to be gotten by fraud, flattery, corruption, bribery: alas! it is *put into bags with holes*, *Haggai* 1. 6. It is called the *deceitfulness of riches*, *Matth.* 13. 22. They promise that contentment and happiness, which they cannot give. There is sure dependance on the Lord's, but none on Satans promises. Young men that are to begin the world, take up this resolution, take what God sendeth, but resolve never to take wealth out of Satans hands; what God sendeth in the fair way of his Providence by his blessing on your lawful endeavors, *Prov.* 10. 4. *The hand of the diligent*

ligent maketh rich. And *Ver.* 22. *The bleſſing of the Lord it maketh rich, and he addeth no ſorrow with it.* When you deal righteouſly, and do not barely heap up treaſure to your ſelves, but ſeek to grow rich towards God, to ſubordinate all to heaven, and a better purſuit: otherwiſe God can find a moth and a thief for your Eſtates.

2. The other way is, to conſider, what a ſad bargain you make by gratifying the devil, and hearkning to his Counſel. *Matth.* 16. 26. *What is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?* A man never gets any thing with Satan, but he ſhall loſe that which is more precious: he never maketh a proffer to our advantage, but to our loſs and hurt. Follow the world as hard as you can, lie, coſen, cheat, and you ſhall be rich; put the caſe it is ſo, but I muſt loſe my ſoul, not in a natural, but legal ſenſe; *Job* 27. 8. *What is the hope of the hypocrite though he hath gained, when God taketh away his ſoul?* He hath far better things from us, then we have from him; a Birth-right for a meſs of Pottage, the hopes of Heaven for an opulent condition here below. The Bird buys the Fowlers bait at a dear rate, when his life muſt go for it. Thy ſoul muſt be loſt,

which all the Gold and Silver in the world cannot redeem and recover.

4. I obſerve again, that Chriſt by his refuſal hath taught us to tread the world under our feet, and all the glory of it ſhould be an uneffectual and cold motive to a ſanctified ſoul. If we have the ſame Spirit that was in Chriſt, it will be ſo. All the Kingdoms of the World and the Glory of them was far too little to make up a Temptation to him. A mortified heart will contemn all this in compariſon of our duty to God, and the comfort of a good Conſcience, and the Hopes of Glory. Surely they have not the Spirit of Chriſt, who are taken with ſmall things, with a *Babyloniſh* Garment, or ſome petty Temptation.

USES.

The Uſe is to teach us how to counterwork Satan.

1. Since he worketh upon the fleſhly mind, we are to be mortified and grow dead to the world. We profeſs Faith in a Crucified Lord, we muſt be like him, Crucified as he was Crucified; then ſhall we glory in the Croſs of Chriſt, when we feel the vertue of it, and are planted into the like-

likeneſs of it, *Gal.* 6. 14. *God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.* Grow more dead to the Riches, Honour, Pomp, Pleaſure, the Favour, Fear, Love, Wrath, Praiſe and Diſpraiſe of Men, that we may readily deny theſe things, ſo far as oppoſite to the Kingdom of Chriſt, or our duty to God, or as they leſſen our Affections to him. We die as our eſteem of thoſe things doth decay; till the mans temper be altered there is no hope to prevail by Argument: onely they that are made partakers of a divine Nature do eſcape the corruption that is in the world through Luſt.

2. Since he worketh by Repreſentation and Promiſe, you muſt be prepared againſt both.

1. As he worketh by Repreſentation, or the fair ſhew and ſplendid Appearance of worldly things, you muſt check it.

(1.) By conſidering the little ſubſiſtance and reality that is in this fair appearance, 1 *Cor.* 7. 31. *The faſhion of this world paſſeth away,* σχῆμα. It is but a draft, an empty Pageantry; ſo it is called, *Pſal.* 39. 6. *A vain ſhew*; an Image, ſhadow, or dream, that vaniſheth in a trice. So *Prov.* 23. 5. *Wilt thou ſet thine eyes upon that which is not?* It

was not a-while ago, and within a little while it will not be again, at least to us it will not be, we must shortly bid good night to all the World, 1 *Pet.* 1. 24. *All flesh is grass, and the glory thereof as the flower of the grass. David* saith *Psal.* 119. 86. *I have seen an end of all perfection.* It is good often to intermingle these serious thoughts of the frailty of all sublunary injoyments, to keep us modest in what we have, or desire to have, that we may not be blinded with the delusions of the Flesh, and inchanted with an admiration of worldly Felicity.

(2.) As the devil seeketh to open the eye of sense, so must we open the eye of Faith, 2 *Cor.* 4. 18. *We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.* Things unseen must be every day greatened in our Eyes, that all our pursuit after things seen may be subordinated to our desires of, and labour after things unseen. There we must see the greatest Reality, or else we have not the true Christian Faith, *Heb.* 11. 1. *Faith is the substance of things hoped for, and the evidence of things not seen.* It is such an evidence of the worth and reality of the unseen Glory, as draweth off the heart from things seen, which are so pleasing to the flesh.

flesh; Faith sets it before the eye of the soul in the Promises of the Gospel, *Heb.* 6. 18. *Who have fled for refuge to lay hold upon the hope set before us. Heb.* 12. 2. *Who for the joy that was set before him, endured the cross,* &c.

2. As he dealeth with us by Promise. Every thing we hope to get by sin is a kind of promise or offer of the devil to us: As suppose by unconscionable dealing in our Calling. Here consider two things,

1. *The falsity of the Devils Promises.*
2. *The truth and stability of Gods Promises.*

1. *The falsity of Satans Promises.* Either he giveth not what he promised, as he promised our first Parents to be as Gods, *Gen.* 3. 5. *Ye shall be as Gods.* And what ensued, *Psal.* 49. 12. *Man that is in honour and understandeth not is like the beasts that perish,* degraded to the Beasts, as the brutish and bestial nature prevailed in him when he fell from God. Or else, if we have them, we were better be without them; we have them with a Curse, with the loss of better things, *Jer.* 17. 13. *Oh Lord! all that forsake thee shall be ashamed, and they that depart from me shall be written in*

the earth. They are condemned to this felicity, we have them with ſtings of Conſcience, *Matth.* 27. 4, 5. *I have ſinned, in that I have betrayed innocent blood, and he caſt down the pieces of ſilver in the Temple, and went and hanged himſelf*; which are moſt quick and ſenſible when we come to dye, *Jer.* 17. 11. *He that getteth riches, and not by right, ſhall leave them in the midſt of his dayes, and at his end ſhall be a fool.* Now riſe up in Indignation againſt the Temptation, ſhall I ſell my birthright? Loſe my fatneſs to rule over the trees? As the olive Tree in *Jotham's* Parable, *Judges* 9. 9.

2. The Sufficiency and Stability of Gods Promiſes.

(1.) Sufficiency: *Gen.* 17. 1. *I am the almighty God, walk before me and be thou perfect.* 1 *Tim.* 4. 8. *Godlineſs is profitable for all things, having the promiſe of the life that now is, and of that which is to come*: of heaven and of Earth, *Mat.* 6. 33. *Seek ye firſt the kingdom of God, and the righteouſneſs thereof, and all theſe things ſhall be added to you.* It may be you have leſs than thoſe that indulge themſelves in all manner of ſhifts and wiles, but you ſhall have enough, not to be left wholly deſtitute, *Heb.* 13. 5. *He hath ſaid, I will never leave thee, nor for-*

ſake

ſake thee. And you ſhall have it with contentment, *Prov.* 15. 6. *In the houſe of the righteous is much treaſure, but in the revenues of the wicked is trouble.* And *better is a little with righteouſneſs then great revenues with ſin, Prov.* 16. 8. And you have it ſo as not to loſe other things.

(2.) Stability, 2 *Cor.* 1. 20. *All the promiſes of God in him are yea, and in him Amen.* And *Heb.* 6. 18. *That by two immutable things, in which it was impoſſible for God to lye, we might have ſtrong conſolation,* &c. *Pſal.* 119. 111. *Thy teſtimonies have I taken as an heritage for ever; they are the rejoycing of my heart.*

4. Obſerve [*Fall down*] *The Pride of the Devil:* he ſinneth from the beginning, 1 *Joh.* 3. 8. The ſin of Pride was fatal to him at firſt, and the cauſe of thoſe Chains of darkneſs in which now he is held: yet ſtill he ſinneth the ſame ſin, he requireth Adoration, and would be admitted into a Partnerſhip of Divine Worſhip. He obtained it from Pagans and Idolaters, not from Chriſt. The Angel deprecates and deteſts it, *Rev.* 19. 10. *And I fell at his feet, to worſhip him, and he ſaid unto me, ſee thou do it not, for I am thy fellow ſervant, and of thy brethren, that have the teſtimony of Jeſus; worſhip thou God.*

God. So *Rev.* 22. 9. *I fell down to worship before the face of the angel, that shewed me these things, and he said to me, see thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the sayings of this book; worship God.* Paul when the Priests at *Lycaonia* were about to sacrifice to him, *Acts* 14. 14, 15. *When the Apostles heard of it, they rent their clothes, and run in among the people, crying out, and saying, Sirs, why do you these things? we also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God.* But the evil Angels they are apt to invade the right of God.

SERMON. VI.

MATTH. 4. 10.

Then saith Jesus unto him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve.

THirdly, Christ's Answer and Reply, which is double.

I. By way of Rebuke, Defiance, and bitter Reprehension. *Get thee hence Satan.*

II. By way of Confutation. *For it is written,* &c.

1. The Rebuke sheweth Christs Indignation against Idolatry, *Get thee hence Satan.* This was not to be endured. Twice Christ

Christ useth this form of Speech, ὕπαγε Σατανᾶ, to Satan tempting him to Idolatry here, and when his servant disswaded him from suffering, *Mat.* 16. 23. *Get thee behind me Satan, for thou art an offence to me, for thou savourest not the things that be of God, but those that be of men.* This suggestion intrenched or touched upon the Glory of God, the other upon his love to Mankind, and Christ could endure neither; Satan is commanded out of his Presence with Indignation. The same zeal we see in his servants, in *Moses* in case of Idolatry, *Exod.* 32. 19. *He brake the Tables*: So in case of contradiction to the Faith of Christ, *Paul* taketh up *Elimas*, *Acts* 13. 10. *O full of subtilty and all mischief! thou child of the devil! thou enemy of all righteousness! wilt thou not cease to pervert the right ways of the Lord?* Open Blasphemy must be abhorred, and needeth not onely a Confutation but a Rebuke. Besides, it was an impudent demand of Satan to require Adoration from him, to whom Adoration is due from every Creature; to ask him to bow down before him, to whom every knee must bow: and therefore a bold temptation must have a peremptory Answer. There is no mincing in such cases. It is no way contrary to that Lenity that was in Christ; and it teacheth us in such

ſuch open caſes of Blaſphemy and downright ſin, not to parley with the Devil but to defie him.

2. By way of Confutation, *for it is written thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* Where obſerve,

1. Chriſt anſwereth to the main point, not to by matters. He doth not diſpute the devils title, nor debate the reality of his promiſes; to do this would tacitly imply a likeing of the temptation. No but he diſproveth the evil of the ſuggeſtion from this unclean and proud ſpirit: A better anſwer could not be given unto the tempter. So that herein we ſee the Wiſdom of Chriſt; which teacheth us to paſs by impertinent matters, and to ſpeak expreſly to the cauſe in hand in all our debates with Satan and his inſtruments.

2. He citeth Scripture, and thereby teacheth, that the Word of God laid up in the heart and uſed pertinently, will ward off the blows of every temptation. This weapon Chriſt uſed all along with ſucceſs, and therefore it is well called, *the Sword of the ſpirit, Eph.* 6. 17. It is *a ſword* and ſo a weapon both offenſive and defenſive, *Heb.* 4. 12. *The Word of God is quick and powerful, ſharper then any two edged ſword, piercing even to the dividing aſunder of ſoul and*

and spirit, and of the joynts and marrow, and is a discerner of the thoughts, and intents of the heart. And a *sword of the spirit*, because the spirit is the Author of it, 2 *Pet.* 1. 21. *Holy men of God spake, as they were moved by the Holy Ghost*, he formed and fashioned this weapon for us; and because its efficacy dependeth on the spirit, who timously bringeth it to our remembrance, and doth enliven the word and maketh it effectual. Therefore it teacheth us to be much acquainted with the Lords written Word. The timely calling to mind of a word in Scripture is better than all other Arguments, a word forbidding or threatning such an evil, *Psal.* 119. 11. *Thy word have I hid in my heart, that I might not sin against thee*: pressing the practice of such a duty, when we are slow of heart, *Psal.* 119. 50. *Thy word hath quickned me*: or a word speaking encouragement to the soul exercised with such a Cross, *Heb.* 12. 5. *Ye have forgotten the exhortation, which speaketh unto you as unto Children, my son! despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, Psal.* 119. 92. *Unless thy Law had been my delight, I should then have perished in mine affliction*, still it breaketh the strength of the temptation whatsoever it be.

3. The

3. The words are cited out of the book of *Deuteronomy*. Indeed out of that book all Christs answers are taken, which sheweth us the excellency of that book. It was of great esteem among the Jews, and it should be so among all Christians, and it will be so of all that read it attentively. The Church could not have wanted it.

4. The places out of which it is cited are two, *Deut.* 6. 13. *Thou shalt fear the Lord thy God, and serve him, and swear by his name.* And again *Deut.* 10. 20. *Thou shalt fear the Lord thy God, and serve him, and to him shalt thou cleave.* Christ according to the *Septuagint*, *thou shalt worship the Lord thy God and him only shalt thou serve.* Μόνῳ *only* which is emphatical, seemeth to be added to the Text, but it is necessarily implyed in the words of *Moses*; for his Scope was to bind the people to the fear and worship of one God. None was so wicked and prophane as to deny that God was to be feared and worshipped; but many might think that either the Creatures, or the gods of the Gentiles might be taken into fellowship of this Reverence and Adoration, *him* is *only him*, αὐτῷ, is exclusive, if μόνῳ, were left out. See the place, *Deut.* 6. 13, 14. *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name, ye shall not go after*

after other gods, of the gods of the people, which are round about you. And in other places it is expreſt, as 1 *Sam.* 7. 3. *If you prepare your hearts unto the Lord, and ſerve him only.* The devil excepts not againſt this Interpretation, as being fully convinced and ſilenced by it. And it is a known ſtory, that this was the cauſe, why the Pagans would not admit the God of the Jews, as revealed in the Old Teſtament, or Chriſt as revealed in the New to be an object of Adoration, becauſe he would be worſhipped alone, all other Deities excluded. The gods of the Heathens were good-fellow-gods, would admit partnerſhip, as common Whores are leſs jealous then the marryed Wife: though their Lovers went to never ſo many beſides themſelves, yet to them it was all one, whenſoever they returned to them and brought their Gifts and Offerings.

5. In this place quoted by our Saviour there is imployed a diſtinction of inward and outward Worſhip. *Fear* is for inward Worſhip, *ſerve* is for outward Worſhip, and the Profeſſion of the ſame. *Fear* in *Moſes* is expounded *Worſhip* by *Chriſt*; ſo *Mat.* 15. 9. compared with *Iſa.* 29. 13. *In vain do they Worſhip me, teaching for Doctrines the Commandments of Men*, but in the Prophet it

is

is *their fear towards me is taught by the precepts of men.* He that worſhippeth, feareth and reverenceth what he worſhippeth; or elſe all his worſhip is but a complement and empty formality. So that the *Fear* of God is that reverence and eſtimation that we have of God, the *ſerving* of God is the neceſſary effect and fruit of it; for ſervice is an open Teſtimony of our reverence and worſhip. In this place you have worſhip and ſervice, both which are due to God onely. But that you may perceive the force of our Saviours Argument, and alſo of this precept, I ſhall a little dilate on the word *ſervice*, what the Scripture intendeth thereby. Satan ſaith, *bow down and worſhip me*: Chriſt ſaith, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.* Under *ſervice*, Prayer and Thankſgiving is comprehended, *Iſa.* 44. 17. *And the reſidue thereof he maketh a God, even his graven Image, and he falleth down unto it, and worſhippeth it, and prayeth unto it, and ſaith, deliver me, for thou art my God.* This is one of the external acts, whereby the Idolater ſheweth the eſteem of his heart, ſo *Jer.* 2. 27. *ſaying to a ſtock, thou art my Father; and to a ſtone, thou haſt brought me forth.* So under *ſerving* ſacrifice is comprehended, 2 *Kings* 17. 35. *Ye ſhall not fear other gods*

nor bow your selves to them, nor serve them, nor sacrifice to them. Again burning of Incense, *Jer.* 18. 15. *My people have forgotten me, they have burnt Incense to vanity.* Preaching for them, *Jer.* 2. 8. *The Pastors also have transgressed against me, and the Prophets propheſied by Baal.* Asking counsel of them, *Hos.* 4. 12. *My people ask counsel at their stocks, and their staff declareth unto them, for the spirit of whoredoms hath caused them to err and they have gone a whoring from under their God.* So building Temples, Altars, or other Monuments unto them, *Hos.* 8. 14. *Israel hath forgotten his maker, and buildeth Temples,* and 12. 11. *Their Altars are as heaps in the furrows of the Fields.* Erecting of Miniſteries, or doing any miniſterial work for their honour, *Amos* 5. 26. *Ye have born the Tabernacle of your Moloch and Chiun your Images, the star of your God, which ye made to your selves.* As God appointed the Levites to bear the Tabernacle, for Communion in the service of them, 1 *Cor.* 10. 18. *Are not they that eat of the sacrifices partakers of the Altar?* ver. 21. *Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lords Table, and of the Table of devils.* So 2 *Cor.* 6. 16, 17. *what agreement hath the Temple of God with Idols?* In short, for it is endleſs

less to reckon up all which the Scripture comprehendeth under service, and gestures of reverence; *Exod.* 20. 5. *Thou shalt not bow down thy self to them, nor serve them:* Bowing the knee; 1 *Kings* 19. 18. *I have left me seven thousand in Israel, which have not bowed the knee to Baal.* Kissing them, *Hos.* 13. 18. *They kiss the Calves.* Lifting up the eyes, *Ezek.* 2. 15. *He hath not lift up his eyes to the Idols of the house of Israel.* Stretching out the hand, *Psal.* 44. 20. *If we have stretched our hands to a strange God.* So that you see all gestures of Reverence are forbidden as terminated to Idols. Thus strict and jealous is God in his Law, that we might not bow down and worship the Devil, or any thing that is set up by him.

Doctrine, *That Religious service, and Religious Worship is due to God only; and not to be given to Saint, or Angel or any Creature.*

Thus Christ defeateth the devils temptation, and thus should we be under the awe of Gods Authority, that we may not yield to the like temptation, when the greatest advantages imaginable are offered to us. Here I shall shew

I. What is Worſhip and the Kinds of it.

II. I ſhall prove that Worſhip is due to God.

III. Not only Worſhip but ſervice.

IV. That both are due to God alone.

1. What is Worſhip? In the general, it implyeth theſe three things, an act of the Judgment, apprehending an excellency in the object worſhipped; an Act of the Will, or a readineſs to yield it, ſutably to the degree of excellency which we apprehend in it; and an external Act of the body, whereby it is expreſſed. This is the general nature of worſhip, common to all the ſorts of it.

2. The Kinds of it. Now Worſhip is of two kinds; Civil and Religious. Religious worſhip is a ſpecial duty due to God, and commanded in the firſt Table. Civil Honour and Worſhip is commanded in the ſecond Table. They are expreſſed by *Godlineſs* and *Righteouſneſs*, 1 *Tim.* 6. 11. and *Godlineſs* and *Honeſty*, 1 *Tim.* 2. 2.

1. For Religious worſhip. There is a twofold Religious worſhip; one when we are right for the object, and do only worſhip the true God; this is required in the firſt

firſt Commandment. The other when we are right for the means, when we worſhip the true God by ſuch means as he hath appointed, not by an Image, Idol or outward repreſentation. Oppoſite to this there is an evil Idolatrous ſinful worſhip, when that which is due to the Creator is given to any Creature: which is primary or ſecondary. Primary when the Image or Idol is accounted God, or worſhipped as ſuch; as the ſottiſh Heathens do. Or ſecondary, when the Images themſelves are not worſhipped, as having any Godhead properly in themſelves, but as they relate to repreſent, or are made uſe of in the Worſhip of him who is accounted God; we ſhall find this done by the wiſer Heathens, worſhipping their Images, not as Gods themſelves, but as intending to worſhip their gods in theſe and by theſe: ſo alſo among ſome who would be called Chriſtians. Thus the repreſenting the true God by Images is condemned, *Deut.* 4. 15, 16, 17. *Take ye good heed unto your ſelves, for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb, out of the midſt of the fire, leſt ye corrupt your ſelves, and make you a graven Image, the ſimilitude of any figure, the likeneſs of male or female.* Again ſinful Worſhip is twofold, more groſs of Idols, repreſenting falſe gods,

called worſhipping of devils; or more ſubtil, when worſhip is given to Saints or Holy men, *Acts* 10. 25, 26. *As Peter was comming in Cornelius met him, and fell down at his feet, and worſhipped him. But Peter took him up, ſaying, ſtand up, I my ſelf alſo am a man*, *Acts* 14. 14, 15. *Paul and Barnabas when they heard this, rent their clothes, and ran in among the people, crying out and ſaying, Sirs! why do you theſe things we alſo are men of like Paſſions with you*, &c. Or to Angels *Rev.* 22. 8. *When John fell at the Angels feet to worſhip him, he ſaid, ſee thou do it not, for I am thy fellow ſervant, and of thy brethren the Prophets.*

2. Civil Worſhip is when we give men and Angels due Reverence, and

1. With reſpect to their ſtations and relations, whatever their qualifications be, as to Magiſtrates, Miniſters, Parents, great Men; We are to Reverence and Honour them according to their degree and quality; according to the fifth Commandment, *Honour thy Father and thy Mother*, 1 *Theſſ.* 5. 13. and to *eſteem them very highly in Love for their works ſake.* Or,

2. A reverential worſhipping or eſteeming them for their qualifications of Wiſdom and Holineſs, *Acts* 2. 47. Good men had *fa-*

favour with all the people. Such reſpect living Saints get, ſuch Angels may have, when they appear, *Gen.* 18. 2. *Abraham bowed himſelf towards the ground*, and *Gen.* 19. 1. *Lot roſe up to meet them, and bowed himſelf with his face towards the ground.*

Now whether the worſhip be Civil or Religious, may be gathered by the circumſtances thereof; as if the Act, End or other circumſtances be Religious, the action or worſhip it ſelf muſt be ſo alſo. It is one thing to bow the knee in ſalutation, another thing to bow in Prayer before an Image.

II. That worſhip is due to God. Theſe two notions live and dye together; that God is, and that he ought to be worſhipped. It appeareth by our Saviours reaſoning, *John* 4. 24. *God is a ſpirit and they that worſhip him muſt worſhip him in ſpirit, and in Truth.* He giveth directions about the manner of worſhip, but ſuppoſeth it, that he will be worſhipped. When God had proclaimed his name and manifeſted himſelf to *Moſes*, *Exod.* 34. 8. *Moſes made haſt, and bowed himſelf and worſhipped.* It is the crime charged upon the Gentiles, that *when they knew God, they glorified him not as God*, *Rom.* 1. 21. They knew a divine power,

but did not give him a worſhip at leſt competent to his nature. God pleadeth his right, *Mal.* 1. 6. *If I be a Father where is mine honour? If I be a maſter where is my fear?* And God who is the common Parent, and abſolute Maſter of all muſt have both a Worſhip and Honour, in which Reverence and Fear is mixed with Love and Joy. So that if God be worſhip is certainly due to him. They that have no worſhip, are as if they had no God. The Pſalmiſt proveth Atheiſm by that, *Pſal.* 14. 1. *The fool hath ſaid in his heart there is no God*, and *ver.* 4. *They call not upon God.* The acknowledgement of a King doth imply ſubjection to his Laws; ſo doth the acknowledgment of his God imply a neceſſity of worſhipping him.

III. That both Worſhip and Service is due to God, *him ſhalt thou worſhip, and him ſhalt thou ſerve.* The worſhip of God is both Internal and External: The Internal conſiſteth in that Love and Reverence, which we owe to him; the External in thoſe offices and duties, by which our honour and reſpect to God is ſignified and expreſſed. Both are neceſſary, both believing with the heart, and confeſſion with the Mouth; *Rom.* 10. 9, 10. *If thou ſhalt confeſs with thy mouth*

mouth the Lord Jeſus, and ſhalt believe in thy heart that God raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto Righteouſneſs, and with the mouth confeſſion is made unto ſalvation. The ſoul and life of our Worſhip and Godlineſs lyeth in our Faith, Love, Reverence, and Delight in God above all other things: the viſible expreſſion of it is in Invocation, Thankſgiving, Prayers and Sacraments, and other Acts of outward Worſhip. Now it is not enough, that we own God with the Heart, but we muſt own him with the Body alſo: In the Heart, *ſerve the Lord with fear, and rejoyce with trembling*, *Pſal.* 2. 11. Such as will become the Greatneſs and Goodneſs of God; with outward and bodily worſhip you muſt now own him, in all thoſe preſcribed duties in which theſe Affections are acted. The ſpirit muſt be in it, and the body alſo. There are two extreams, ſome confine all their reſpect to God to bodily worſhip, and external Forms, *Mat.* 16. 8. *This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their hearts are far from me.* They uſe the external Rites of worſhip; but their Affections are no way ſuited to the God whom they Worſhip. It is the Heart muſt be the principal and chief Agent in the buſineſs, with-

without which it is but the carcaſs of a duty without the life and the ſoul. The other Extream is, that we are not called to an external bodily worſhip under the Goſpel; why did he then appoint the Ordinances of Preaching, Prayer, Singing of Pſalmes, Baptiſme, and the Lords Supper? God that made the whole man, body and ſoul, muſt be worſhipped of the whole man. Therefore beſides the inward Affections, there muſt be external Actions, whereby we expreſs our Reſpect and Reverence to God.

IV. That both theſe, Religious Worſhip and Service are due to God alone. I prove it by theſe Arguments.

1. Thoſe things which are due to God as God, are due to him alone, and no Creature without Sacriledge can claim any part and fellowſhip in that Worſhip and Adoration, neither can it be given to any Creature without Idolatry: but now Religious worſhip and ſervice is due to God as God, *he is thy Lord, and worſhip thou him*, Pſal. 45. 11. Our worſhip and ſervice is due to him, not onely for his ſupereminent Excellency; but becauſe of our Creation, Preſervation and Redemption. Therefore we muſt worſhip and ſerve him, and him onely; *Iſa.* 42. 8. *I am the Lord, that is my name*

name, and my glory will I not give to another, nor my praiſe to graven Images. God challengeth it as Jehovah, the great ſelf-being, from whom we have received Life and Breath, and all things. This Glory God will not ſuffer to be given to another. And therefore the Apoſtle ſheweth the wretched eſtate of the *Galatians*, *Chap.* 4. 8. *When ye knew not God, ye did ſervice to them, that by nature are no Gods*; that is, they worſhipped for Gods thoſe things, which really were no Gods. There is no kind of Religious worſhip or ſervice, under any name whatſoever, to be given to any Creature, but to God only; for what is due to the Creator as Creator, cannot be given to the Creature.

2. The nature of Religious worſhip is ſuch, that it cannot be terminated on any Object, but God; for it is a profeſſion of our Dependance and Subjection. Now whatever inviſible Power this worſhip is tendered unto, muſt be Omniſcient, Omnipreſent, Omnipotent. Omniſcient who knowes the Thoughts, Cogitations, ſecret purpoſes of our heart, which God alone doth, 1 *King.* 8. 39. *Give unto every one according to his ways, whoſe heart thou knoweſt; for thou, even thou onely knoweſt the hearts*

hearts of all the children of Men. It is Gods Prerogative to know the inward motions and thoughts of the heart, whether they be sincere or no in their professions of dependance and subjection. So Omnipresent, that he may be ready at hand to help us and relieve us, *Jer.* 23. 23, 24. *Am I a God at hand, and not a God afar off? can any hide himself in secret places, that I shall not see him? saith the Lord, do not I fill heaven and earth? saith the Lord.* The Palace of Heaven doth not so confine him and include him, but that he is present every where by his essential presence, and powerful and efficacious Providence. Besides Omnipotent, *Psal.* 57. 2. *I will cry unto God most high, unto God who performeth all things for me.* Alas! what a cold formality were prayer, if we should speak to those that know us not, and who are not near to help us, or have no sufficiency of power to help us? Therefore these professions of dependance and subjection must be made to God alone.

3. To give Religious Worship to the Creatures, it is without command, without promise, and without Examples, and therefore without any Faith in the Worshipper, or acceptance of God. Where is there any command or direction, or approved

proved example of this in Scripture? God will accept onely what he commanded; and without a promise it will be unprofitable to us; and it is a superstitious Innovation of our own, to devise any Religious Worship, for which there is no example at all, whereby it may be recommended to us. Certainly no Action can be commended to us as Godly, which is not prescribed of God, by whose Word and Institution every Action is sanctified, which otherwise would be common; and no Action can be profitable to us, which God hath not promised to accept, or hath accepted from his people. But giving Religious worship to a Creature is of this Nature.

4. It is against the express command of God, the Threatning of Scripture, and the Examples recorded in the Word. Against express command of God, both the first, and second Commandments, the one respecting the Object, the other the Means. That we must not serve other Gods, nor go after them, nor bow down unto them. It is against the Threatnings of the Word in all those places, where God is said to be *a Jealous God.* God is said *to put on jealousie as a cloke, Isa.* 59. 17. That is the upper and outmost Garment. He will be known, and

and plainly profeſs himſelf to be ſo. So *Exod.* 34. 14. *The Lord, whoſe name is jealous, is a jealous God.* Things are diſtinguiſhed from the ſame kind by their Names, as from different kinds by their Natures. Now from the λεγόμενοι θεοὶ, God will be diſtinguiſhed by his Jealouſie, that he will not endure any partners in his Worſhip. It is againſt Examples, *Rev.* 19. 10. and 22. 8. *When I had heard, and ſeen, I fell down to worſhip before the feet of the Angel, which ſhewed me theſe things. And he ſaid unto me, ſee thou do it not,* &c. the Argument is, *I am thy fellow-ſervant, and of thy brethren the prophets, and of them which keep the ſayings of this book worſhip God.*

USE.

1. To condemn thoſe, who do not make conſcience of the Worſhip of God. There are an irreligious ſort of Men, that never call upon him, in publick, or in private; in the Family, or in the Cloſet; but wholly forget the God that made them, at whoſe expence they are maintained and kept. Wherefore had you reaſonable Souls, but to praiſe, honour and glorifie your Creator? Surely if God be your God, that is, your Creator

Creator and Preſerver, the duty will preſently fall upon you, *thou ſhalt worſhip the Lord thy God.* If you believe there is a God, why do not you call upon him? the neglect of his worſhip argueth doubting thoughts of his Being. For if there be ſuch a ſupream Lord, to whom one day you muſt give an account, how dare you live without him in the World? all the Creatures glorifie him paſſively, but you have a heart and a tongue to glorifie him actually. Man is the mouth of the Creation, to return to God the praiſe of all that Wiſdom, Goodneſs and Power, which is ſeen in the things that are made. Now you ſhould make one among the worſhippers of God. An Heathen could ſay, *ſi eſſem luſcinia*, &c. Are you a Chriſtian, and have ſuch advantages to know more of God? And will you be dumb and tongue-tyed in his praiſes?

2, To condemn the Idolatry of the *Papiſts*. *Syneſius* ſaid, that the Devil is, Εἰδωλοχαρὴς, that he rejoyceth in Idols. Here we ſee, what was the upſhot of his Temptations, even to bring men to worſhip and bow down before ſomething that is not God. Herein he was gratified by the Heathen Nations, and no leſs by the *Papiſts*; witneſs

neſs their worſhipping of Images, their Invocation of the Virgin *Mary*, and other Saints, the adoring before the Bread in the Euchariſt, &c. I know they have many Evaſions, but yet the ſtain of Idolatry ſticketh ſo cloſe to them, that all the water in the Sea will not waſh them clean from it. This Text clearly ſtareth them in the face, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.* Not Saints, not Angels, not Images, *&c.* They ſay *Moſes* onely ſaid, and Chriſt repeateth it from him, *Thou ſhalt worſhip the Lord thy God*, but not *onely*, ſo that the laſt clauſe is reſtrictive, not the firſt; but ſome worſhip may be given to the creature. Civil we grant but not Religious, and Worſhip is the moſt important word. They diſtinguiſh of Λατρεία and Δυλεία; the devil demanded of Chriſt onely προσκυνήσας, *fall down and worſhip me*, not as the ſupream Author of all Gods Gifts, but as ſubordinate; *all theſe things are delivered unto me*; but then Chriſts words were not appoſite to refute the Tempters Impudency. Beſides, for the diſtinction of Δυλεία & Λατρεία, the words are promiſcuouſly uſed; ſo their diſtinction of Abſolute and Relative Worſhip, beſides that they are groundleſs, they are unknown to the Vulgar, who promiſcuouſly

cuouſly give Worſhip to God, Saints, Images, Relicts. Some of the Learned of them have confeſſed this abuſe and bewailed it; "*Eſpencæus* a *Sorboniſt*, Are they "well and godly brought up, who being chil- "dren of an hundred year old, that is, an- "cient Chriſtians, do no leſs attribute to the "Saints, and truſt in them, than to God "himſelf, and that God himſelf is harder to "be pleaſed and intreated than they? So *George Caſſander*; "This falſe pernitious "Opinion is too well known to have pre- "vailed among the Vulgar, while wicked "men, perſevering in their naughtineſs, are "perſwaded, that only by the Interceſſion "of the Saints, whom they have choſen to "be their Patrons, and worſhip with cold "and prophane Ceremonies, they have "pardon and Grace prepared them with "God; which pernicious Opinion, as much "as was poſſible, hath been confirmed by "them by lying Miracles: and other men, "not ſo evil, have choſen certain Saints to "be their Patrons and Helpers, have put "more confidence in their Merits and Inter- "ceſſion, than in the Merits of Chriſt, and "have ſubſtituted into his place the Saints & "Virgin Mother. *Ludovicus Vives*; "There "are many Chriſtians, which worſhip Saints "both Men and Women, no otherwiſe than

"they worship God; and I cannot see any "difference between the opinion they had "of their Saints and that the Gentiles had of "their Gods. Thus far he, and yet *Rome* will not be purged.

3. Use is to exhort us to worship and serve the Lord our God, and him onely.

1. Let us worship him. Worship hath its rise and foundation in the heart of the worshipper, and especially Religious worship, which is given to the All-knowing God. Therefore there must we begin, we must have high thoughts, and an high esteem of God. Worship in the Heart is most seen in two things, Love and Trust. Love, *Deut. 6. 5. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.* We worship God, when we give him such a Love as is superlative and transcendental, far above the love that we give to any other thing; that so our respect to other things may give way to our respect to God. The other Affection whereby we express our esteem of God is Trust; This is another Foundation of worship, *Psal. 62. 8. Trust in the Lord at all times, pour out your hearts before him.* Well then, inward Worship lyeth in these two things, delightful Adhæsion to God, and an intire dependance upon him. Without

out this Worſhip of God we cannot keep up our ſervice to him. Not without delight, witneſs theſe Scriptures, *Job* 27. 10. *Will he delight himſelf in the almighty? will he alwayes call upon God? Iſa.* 43. 22. *But thou haſt not called upon me, O Jacob, but thou haſt been weary of me, O Iſrael!* They that love God and delight in him, cannot be long out of his Company, they will ſeek all occaſions to meet with God; as *Jonathan* and *David*, whoſe ſouls were knit to each other. So for dependance and Truſt, it keepeth up ſervice, for they that will not truſt God, cannot be long true to him; *Heb.* 3. 12. *Take heed leſt there be in any of you an evil heart of unbelief in departing from the living God.* They that diſtruſt Gods Promiſes, will not long hold out in Gods way; for dependance begets obſervance: when we look for all from him, we will often come to him, and take all out of his hands, and be careful how we offend him and diſpleaſe him. What maketh the Chriſtian to be ſo ſedulous and diligent in duties of worſhip? ſo awful and obſervant of God? his All cometh from God, both in life natural, and ſpiritual. In life natural, *Pſal.* 145. 15, 16, 17, 18. *The eyes of all things wait on thee, and thou giveſt them their food in due ſeaſon. Thou openeſt thy hand,*

and ſatisfieſt the deſire of every living thing, &c. *The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the deſire of them that fear him, he will hear their cry, and will ſave them. The Lord preſerveth all them that love him.* Implying, That becauſe their eyes are to him the Author of all their bleſſings, therefore they call upon him and cry to him.

2. Serve him. That implyeth external Reverence and Worſhip. Now we are ſaid to ſerve him, either with reſpect unto the duties which are more directly to be performed unto God, or with reſpect to our whole Converſation.

(1.) With reſpect unto the duties which are more directly to be performed unto God; ſuch as the Word, Prayer, Praiſe, Thankſgiving, Sacraments. Surely theſe muſt be attended upon, becauſe they are Acts of love to God, and Truſt in God; and theſe holy Duties are the ways of God, wherein he hath promiſed to meet with his people, and hath appointed us to expect his Grace, and therefore they muſt not be neglected by us. Therefore ſerve him in theſe things, for *Mar.* 4. 24. *With what meaſure ye mete, it ſhall be meaſured to you.* It is a rule of commerce between us and God.

(2.) In

(2.) In your whole Converſation, *Luk.* 1. 74, 75. *That we might ſerve him without fear, in holineſs and righteouſneſs before him all the dayes of our life.* A Chriſtians converſation is a continual Act of Worſhip; he ever behaveth himſelf as before God, doing all things, whether they be directed to God or Men, out of love to God, and fear of God, and ſo turneth ſecond Table duties into firſt Table duties. *Pure religion, and undefiled before God and the Father is this, to viſit the fatherleſs and the widows in their affliction, and to keep himſelf unſpotted from the world, Jam.* 1. 27. *Eph.* 5. 21. 22. *Submitting your ſelves one to another in the fear of God.* And next *verſe, Wives ſubmit your ſelves, unto your own husbands as unto the Lord.* So Alms are a Sacrifice, *Heb.* 13. 16. *But to do good, and to communicate forget not; for with ſuch ſacrifices God is well pleaſed.*

3. Worſhip and ſerve God ſo, as it may look like Worſhip and ſervice performed to God, and due to God onely, becauſe of his Nature and Attributes. His Nature, *John* 4. 24. *God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth.* When Hearts wander, and Affections do not anſwer Expreſſions, is this like worſhip and ſervice done to an All-ſeeing Spirit. His Attributes; Greatneſs, Goodneſs, Holineſs.

(1.) His Greatneſs and glorious Majeſty, *Heb.* 12. 28. *Let us ſerve him acceptably, with Reverence and godly Fear.* Then is there a ſtamp of Gods Majeſty on the duty.

(2.) His Goodneſs and Fatherly Love, *Pſal.* 100. 2. *Serve the Lord with gladneſs, and come before his preſence with ſinging.*

(3.) His Holineſs, 2 *Tim.* 1. 3. *I thank God whom I ſerve from my forefathers, with pure conſcience.* 2 *Tim.* 2. 22. *With them that call on the Lord out of a pure heart.*

SERM.

SERMON. VII.

MATTH. 4. 11.

Then the Devil leaveth him, and behold angels came, and miniſtred unto him.

IN theſe words you have the Iſſue, and cloſe of Chriſt's Temptations. The Iſſue is double.

I. In reſpect of the Adverſary.
II. In reſpect of Chriſt himſelf.

I. In reſpect of the Adverſary; *then the devil leaveth him.*

II. In reſpect of Chriſt himſelf, *Behold, angels came and miniſtred unto him.*

I ſhall conſider in both, the Hiſtory and the Obſervations.

Firſt, The Hiſtory of it, as it properly belongeth to Chriſt: And there,

1. Of the firſt Branch, the Receſs of Satan, *then the devil leaveth him.*

1. It was neceſſary to be known, that Chriſt had power to chaſe away the devil at his pleaſure; that as he was an inſtance of Temptations, ſo he might be to us a pattern of Victory and Conqueſt. If Satan had continued Tempting, this would have been obſcured, which would have been an infringement of Comfort to us. The devil being overcome by Chriſt, he may be alſo overcome by us Chriſtians, 1 *Joh.* 5. 18. *He that is begotten of God keepeth himſelf, and the wicked one toucheth him not.* That is, he uſeth all care and diligence to keep himſelf pure, that the devil draw him not into the ſin unto death, and thoſe deliberate, ſcandalous ſins which lead to it. Chriſt having overcome Satan in our name and nature, ſheweth us the way, how to fight againſt him and overcome him.

2. Chriſt had a work to do in the Valley, and therefore was not alwayes to be detained by Temptations in the Wilderneſs. The Spirit that led him thither to be tempted, led him back again into *Galilee* to preach the Goſpel, *Luk.* 4. 14. *Jeſus returned in the power of the ſpirit into Galilee.* All things are timed and ordered by God, and

and he limiteth Satan how far and how long he ſhall tempt.

3. In *Luke* it is ſaid, *chap.* 4. 13. *He departed from him* ἄχρι καιροῦ *for a ſeaſon.* He never tempted him again in this ſolemn way, hand to hand; but either abuſing the ſimplicity of his own Diſciple, *Mat.* 16.22,23. *Then Peter took him, and began to rebuke him, ſaying, Be it far from thee Lord, this ſhall not be unto thee. But he turned, and ſaid unto Peter, Get thee behind me Satan! thou art an offence unto me:* Or elſe by his Inſtruments, laying plots to take away his life; as often, but eſpecially in his paſſion, *Luk.* 22. 53. *This is your hour, and the power of darkneſs.* So *Joh.* 14. 30. *The prince of this world cometh and hath nothing in me.* Satan ſhall joyn with the *Jewes* to deſtroy me, but they ſhall find nothing to lay to my charge; nor indeed have they power to do me any hurt, but that in Obedience to my Fathers Will I mean voluntarily to lay down my life for ſinners. So he had a permitted power over him, and was the prime inſtrumental cauſe of his ſufferings; ſet aſide his voluntary condeſcenſion to be a Ranſom for ſinners, ſatan had not any power over him, or challenge againſt him. Well then, though he loſt his Victory, he retained his Malice.

2. The

2. The second Branch, the access of the good Angels; *and behold the Angels came and ministred to him.* There observe three things.

1. The Note of Attention, *Behold!* the Holy Ghost would excite our Minds, and have us mark this, the Angels are alwayes at hand to serve Christ, but now they come to him in some singular manner; some notable appearance there was of them, probably in a visible form and shape; and so they presented themselves before the Lord to minister to him, as the devil set himself before him to molest and vex him. As Christs humiliation and humane nature was to be manifested by the devils comming to him, and tempting Assaults; so the honour of his divine Nature by the Ministry of Angels, lest his temptations should seem to derogate from his Glory. When we read the story of his Temptations, how he was tempted in all parts like us, we might seem to take scandal, as if he were a mere man; therefore his Humiliation is counter-ballanced with the special honour done to him; he was tempted as man, but as God ministred unto by Angels.

2. Why they came not before the devil was departed? I answer,

(1.) Partly to shew that Christ had no

no help but his own when he grapled with Satan. When the temptations were ended, then the good Angels came, leaſt the Victory ſhould ſeem to be gotten by their help and aſſiſtance. They were admitted to the Triumph, but they were not admitted to the Fight: they were not ſpectators onely in the conflict (for the Battle was certainly fought before God and Angels) but partners in the Triumph: they went away to give place to the Combate, but they come viſibly to congratulate the Conqueror, after the battle fought, and the Victory gotten. Our Lord would alone foil the devil, and when that was done, the Angels came and miniſtred unto him.

(2.) Partly to ſhew us, that the going of the one is the coming of the other. When the devil is gone, the Angels come. Certainly it is true on the contrary, 1 *Sam.* 16. 14. *The ſpirit of the Lord departed from Saul, and an evil ſpirit from the Lord troubled him:* and it is true in this ſenſe, if we entertain the Temptation, we baniſh the good Angels from us: there is no place for the good Angels, till the Tempter be repulſed.

3. Why now? and to what end was this Miniſtry?

1. To put Honour on the Redeemer, who is the Head and Lord of the Angels,

Eph.

Eph. 1. 20, 21. *He hath ſet him at his own right hand in the heavenly places, far above all principalities and powers,* &c. *and gave him to be the head over all things to the church.* So 1 *Pet.* 3. 22. *Who is gone into heaven, and is on the right hand of God, angels and authorities, and powers being made ſubject to him.* Chriſt not only as God, but as Mediator hath all of them ſubject to him, *Heb.* 1. 6. and unto the ſon he ſaith, *Let all the angels of God worſhip him.* They as ſubjects and ſervants are bound to obey him. Therefore on all occaſions they attend on Chriſt; at his Birth, *Luk.* 2. 13, 14. *A multitude of the heavenly hoſt praiſed God, ſaying, Glory be to God on high, on earth peace, good will towards men.* Now in his Temptations, *the Angels came and miniſtred unto him.* At his Paſſion, *Luk.* 22. 43. *There appeared to him an angel from heaven, ſtrengthning him* : At his Reſurrection, *an angel rolled away the ſtone from the grave,* and atteſted the truth of it, *Matth.* 28. 2. At his Aſcenſion, the Angels declared the manner of his going to Heaven, and return to Judgment : *Acts* 1. 10, 11. So now they come to attend Chriſt, as Subjects on their Prince, to tender their ſervice and homage to him, and receive his Commands.

2. For his Conſolation, Inward and Outward. (1.) In-

(1.) Inward, as Meſſengers ſent from God; and ſo their comming was a token of Gods ſpecial Love and Favour to him, and care over him. The Devil had mentioned in one of his temptations, *he ſhall give his angels charge over thee*; this is a truth, and in due time to be verified; not at Satans Inſtance, but when God pleaſed. Therefore it was a comfort to Chriſt to have ſolemn Meſſengers ſent from Heaven to applaud his Triumph.

(2.) Outward, they were ſent to ſerve him, either to convey him back from the mountain, where Satan had ſet him; or to bring him food, as they did to *Elijah*, 1 *King.* 19. 5, 6. *And as he lay and ſlept under a juniper tree, behold then, an angel touched him, and ſaid unto him, ariſe, and eat. And he looked, and behold there was a cake baken on the coales, and a cruſe of water at his head, and he did eat and drink, and laid him down again.* Διακονεῖν, the word here uſed, is often taken in that ſenſe in the New Teſtament; *Matth.* 8. 15. *She aroſe and miniſtred unto them*, that is, ſerved them at meat. So *Matth.* 25. 44. *When ſaw we thee an hungred*, &c. *and did not miniſter unto thee.* The name of Deacons is derived hence, as *they ſerved tables* or provided meat for the poor, *Acts* 6.2. So *Luk.* 10.40.

My

My sister hath left me, διακονεῖν, *to serve alone,* meaning, to prepare provisions for the family: so *Luk.* 17. 8. *Gird thy self and serve me,* that is, at the Table: Again, *Luk.* 22. 27. *Whether is greater, he that sits at meat, or he that serveth?* or ministreth: So *Joh.* 12. 2. *They made a supper, and Martha served, but Lazarus was one of those that sat at the table with him.* Thus the Angels ministred unto Christ. This sort of Ministry agreeth with what was said of his Hunger, which was the occasion of Satans Temptations.

Secondly, The Observations. As Christ is a Patern of all those Providences, which are dispensed to the people of God.

Doct. I. *That the dayes of Gods peoples Conflicts and Trials will not alwayes last.*

There are alternative changes and vicissitudes in their condition upon Earth; sometimes they are vexed with the coming of the Tempter, and then incouraged and cheared by the presence of Angels: after stormes come dayes of Joy and Gladness; *the devil departeth, and the angels came and ministred to him.* So *Psal.* 34. 19. *Many are the afflictions of the Righteous, but the Lord*

Lord delivereth him out of them all. Here is their preſent conflict, and their final conqueſt. Look on a Chriſtian on his dark ſide, and there are *Afflictions*, and Afflictions *many* for number and kind; look on his luminous part, and there is the Lord to take care of him, to deliver him, and the deliverance is compleat, *the Lord delivereth him out of them all.* God will put an end to their conflict ſooner or later, ſometimes viſibly in this Life, or if he doth not deliver them till death, or from death, he will deliver them by death; then he delivereth them from all ſin and miſery at once, for death is theirs. The Reaſons are theſe,

1. God conſidereth what will become Himſelf, his Pity, and Fidelity.

1. His own Pity and Mercy, *James* 5. 11. *Ye have heard of the patience of Job, and have ſeen the end of the Lord, that the Lord is very pitiful, and of tender mercy.* God will give an happy end to our Conflicts and Trials, as he did to *Job*, that he may be known to be a God pitiful and merciful: *Job* is ſet up as a publick viſible Inſtance, and Monument of Gods tender Mercy. We muſt not meaſure our Afflictions by the ſmart, but the end of them; what the merciful God will do at length: the beginning

is

is from Satan, but the end from the Lord. If we look to the beginning, we draw an ill picture of God in our Minds, as if he were harsh, severe, and cruel to his Creatures, yea, to his best servants; but in the end we find him very tender of his people, and that sense hath made lies of God. At the very time when we think God hath forgotten us, he is ready to hear and to remove the trouble, *Psal.* 31. 22. *I said in my haste, I am cut off, nevertheless thou hearedst the voice of my supplications.* The Son of God was hungry, transported and carried to and fro by the Devil, from the pinacle of the Temple to an high Mountain, tempted by a blasphemous suggestion to fall down and worship the impure spirit; but at length *the devil leaveth him, and the angels came and ministred to him.*

2. His Fidelity, which will not permit him to suffer you to be tempted above measure. We do not stand to the devils courtesie, to tempt us as long as he list, but are in the hands of the Faithful God, 1 *Cor.* 10. 13. *There hath no temptation taken you, but what is common to man: but God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that you may be able to bear it,* what a heap of consolations are there in

in that one place, as (1.) That temptations are but ordinary and to be looked for: there is no πειρασμὸς, but it is ἀνθρώπινος, incident to humane nature; it hath nothing extraordinary in it. If the Son of God in humane Nature was not exempted, why ſhould we expect a priviledge apart to our ſelves, not common to others? (2.) That God's conduct is gentle, he inflicteth nothing, and permitteth nothing to be inflicted upon you beyond meaſure, and above ſtrength; but as *Jacob* drove as the little ones were able to bear, ſo God proportioneth Tryals to our ſtrength. Before you have final deliverance, you ſhall have preſent ſupport. (3.) That he will together with the temptation give ἔκβασιν, a paſſage out, a way to eſcape. And all this is aſſured to us by his faithfulneſs; the conflict ſhall be tolerable, when it is at the higheſt, and the end comfortable. God doth bridle the malice and hatred of Satan, and his inſtruments; he hath taken an obligation upon himſelf to do ſo, that he may omit no part of his care towards us. A good man will not overburthen his Beaſt.

2. The Lord conſidereth alſo our frailty, both with reſpect to natural and ſpiritual ſtrength.

1. Natural ſtrength. The *Pſalmiſt* telleth us, *that he will not alwayes chide and keep his anger for ever*, *Pſalm* 103. 9. Why? One Reaſon is, *that he knoweth our frame, and remembreth we are duſt, verſe* 14. He may expreſs his juſt diſpleaſure, and correct us for our ſins for a while; but he taketh off his puniſhing hand again, becauſe he knoweth we are ſoon apt to faint and fail, being but a little enlivened duſt, of a weak conſtitution, not able to endure long troubles and vexations. *Job* pleadeth *chap.* 6. 12. *Is my ſtrength the ſtrength of ſtones? or is my fleſh of braſs?* We have not ſtrength to ſubſiſt under perpetual troubles, but are ſoon broken and ſubdued by them.

2. With reſpect to ſpiritual ſtrength, the beſt are ſubject to great infirmities, which oft betray us to ſin, if our vexations be great and long, *Pſal.* 125. 3. *The rod of the wicked ſhall not reſt on the lot of the righteous, leſt the righteous put forth their hands to iniquity.* The oppreſſions of wicked men ſhall not be ſo laſting and durable, as that the temptations ſhould be of too great force; this might ſhake the conſtancy of the beſt. He knoweth nothing in Divinity, that knoweth not that God worketh con-

congruouſly, and attempereth his Providence to our ſtrength, and ſo will not only give an increaſe of internal Grace, but leſſen and abate the outward temptation; that his external Government conduceth to the preſervation of the Saints, as well as his internal, by ſupporting their ſpirits with more liberal aides of Grace. Therefore God will cauſe the temptation to ceaſe, when it is overpreſſing. But all muſt be left to his Wiſdom and holy methods.

3. With reſpect to the Devil and his inſtruments, to whoſe malice he ſets bounds, who otherwiſe would know no meaſure.

(1.) For the devil ſee *Rev.* 2. 10. *Fear none of thoſe things which thou ſhalt ſuffer, behold! the devil ſhall caſt ſome of you into priſon, that you may be tryed, and ye ſhall have tribulation ten dayes.* Mark how they are comforted againſt the perſecution coming upon them; partly becauſe the cauſe was clearly Gods, for all this trouble was by the inſtigation of the devil, making uſe of his inſtruments, *Eph.* 2. 2. he is called *the Prince of the power of the Air, the ſpirit that worketh in the Children of diſobedience*; partly becauſe the perſecution raiſed would

not be universal, some of you,not all; and those not persecuted unto the death, but onely cast into prison; partly from the end, that they should be tryed, it was not penal or castigatory but probatory. The devil would destroy you, but God would suffer you only to be tryed, so that they should come forth like the three Children out of the furnace, without singing of their garments; or like *Daniel* out of the Lyons Den, without a scratch or maim; or as Christ here, the devil got not one jot of ground upon him; partly from the duration, ten dayes, that is in Prophetical account ten years, reckoning each day for a year, *Numb.*14.34. It was not long the saddest afflictions will have an end. All which sheweth how God bridleth and moderateth the rage of Satan, and his evil influence.

(2.) For his instruments God saith *Zech.* 1. 15. *I am very sorely displeased with the Heathen that were at ease; for I was but a little displeased, and they helped forward the affliction.* The instruments of Gods chastisements lay on without mercy, and being of cruel minds, and destructive intentions, which are heightned in them by Satan, are severe executioners of Gods wrath; and

and if God did not reſtrain them by the inviſible chains of his Providence, we ſhould never ſee good day more. Well then you ſee the reaſons why the Children of God, though they have many troubles and conflicts, yet they are not everlaſting troubles.

Uſe of Inſtruction to the People of God. It teacheth them three Leſſons, Comfort, Patience, Obedience.

1. Comfort and encouragement to them that are under a gloomy day, this will not alwayes laſt; he may try you for a while and you may be under great conflicts, and wants, and difficulties, as he tryed the Woman of *Canaan* with diſcouraging anſwers, but at laſt, *Woman! great is thy Faith, be it unto thee even as thou wilt*, *Matth.* 15.28. He tryed his Diſciples, when he meant to feed the multitude, *John* 6. 5, 6. *Whence ſhall we buy bread, that all theſe may eat? This he ſaid to prove them, for he himſelf knew what he would do.* A poor Believer is tryed Children increaſe, Trading grows dead in hard times, how ſhall ſo many mouths be filled? He promiſeth *Abraham* a numerous poſterity, but for a great while he goeth

childleſs. He promiſeth *David* a Kingdom yet for a while he is fain to ſhift for his Life, and skulk up and down in the Wilderneſs. He intended to turn water into Wine, but firſt all the ſtore muſt be ſpent. He meaneth to revive the hearts of his contrite ones, but for a while they lye under great doubts and fears, *Moſes* his hand muſt be made leprous before it wrought miracles. Jeſus loved *Lazarus* and meant to recover him, but he muſt be dead firſt. But I muſt not run too far! There will be tedious conflicts and tryals, but yet there is hope of deliverance; God is willing and God is able. He is willing, becauſe he is ſufficiently inclined to it by the grace and favour that he beareth his people, *Pſal.* 149. 4. *The Lord taketh pleaſure in his people, he will beautifie the meek with ſalvation.* The Lord loveth their perſons, and he loveth their Proſperity and Happineſs, *Pſal.* 35. 27. *He hath pleaſure in the proſperity of his Servants.* He is able either as to wiſdom or power. Wiſdom, 2 *Pet.* 2. 7. *The Lord knoweth how to deliver the godly out of temptation.* Many times we know not which way, but God knoweth, he is never at a loſs. Then for his Power, power hath a twofold notion, of Authority, and Might.

He

He hath Authority enough, the ſoveraign Dominion of God is a great prop to our Faith, all things in the World are at his diſpoſal to uſe them for his own Glory, *Pſal.* 44. 4. *Command deliverances for Jacob*; Angels, Devils, Men, the Hearts of the greateſt men are all at his command. He hath might and ſtrength, *Dan.*3.17. *Our God whom we ſerve is able to deliver us*, and what then can let?

2. Patience, we muſt be contented with the Son of God to tarry his leiſure, and undergo our courſe of tryal; as Chriſt patiently continued till enough was done to inſtruct the Church, *Iſaiah* 28. 16. *He that believeth will not make haſt.* The people of God miſcarry in their haſt, *Pſal.* 31. 22. *I ſaid in my haſt, I am cut off, but thou heardeſt the voice of my ſupplication*, *Pſalm* 116.11. *I ſaid in my haſt all men are lyers*, even *Samuel* and all the Prophets who had aſſured him of the Kingdom. It will come in the beſt time when it cometh in God's time; neither too ſoon, nor too late; it will come ſooner then your Enemies would have it, ſooner than ſecond cauſes ſeem to promiſe, ſooner than you deſerve, ſoon enough to diſcover the Glory of God to you, *Pſal.* 40. 1. *I waited patiently for the Lord, and*

he enclined unto me, and heard my cry. God will not fail a waiting ſoul, his delay is no denyal, nor a ſign of want of love to you, *John* 11. 5. *Jeſus loved Lazarus*, and yet *verſe* 6. *When he had heard that he was ſick, he abode two dayes ſtill in the ſame place where he was.* It may come ſooner than you expect, *Pſal.* 94. 18. *When I ſaid my foot ſlippeth thy mercy, O Lord, held me up.* *David* was apt to think all was gone, help would never come more to him, and in that very ſeaſon God delivered him.

3. Obedience, the Son of God ſubmitted to the Holy Spirit, while the impure Spirit tempted him. If you would look for a ceaſing of the conflict, do as he did, carry it humbly, fruitfully, faithfully to God.

1. Humble carriage will become you under your conflicts, 1 *Pet.* 5. 6. *Humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time.* The ſtubborneſs of the Child maketh his correction double to what it otherwiſe would be. The more ſubmiſſive you are, the more the croſs hath its effect, whether you will or no, you muſt paſſively ſubmit to God.

2. Car-

2. Carry it fruitfully, otherwiſe you obſtruct the kindneſs of the Lord. He proveth us, that we may be fruitful, *John* 15. 2. *Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.* The Rod hath done its work, when it maketh us more holy; then the comfortable dayes come, *Heb.* 12. 11. *Now no chaſtening for the preſent ſeemeth to be joyous, but grievous; nevertheleſs afterward it yieldeth the peaceable fruit of righteouſneſs unto them, which are exerciſed thereby.* Righteouſneſs brings peace along with it, inward and outward. This maketh amends for the trouble. Then God beginneth to take it off.

3. Carry it faithfully to God, ſtill oppoſing ſin and ſatan; for the more you give way to ſatan, the more you are troubled with him, and your miſery is increaſed not leſſened. But if you repel his temptations, he is diſcouraged, *Eph.* 4. 27. *Neither give place to the Devil.* The devil watcheth for a door to enter, and takes poſſeſſion of your hearts, that he may exerciſe his former Tyranny. If he gaineth any ground he makes fearful havock in the ſoul, and weakneth not

not only our comfort but our Grace. Therefore imitate Christs resolution and resistance here. But this will deserve a point by it self. Therefore

II. Doctrine, *When the Devil is thoroughly and resolutely resisted he departeth.*

As here, when the adversary was put to the foil he went his way. Therefore this is often pressed upon us in Scripture, *James* 4. 7. *Resist the devil and he will flee from you.* If you resist his suggestions to malice, envy, and strife, he is discouraged. So 1 *Pet.* 5. 9. *Whom resist stedfast in the Faith.* We must not fly nor yeild to him in the least, but stoutly and peremptorily resist him in all his temptations. If you stand your ground satan falleth. In this spiritual conflict satan hath only weapons offensive, cunning wiles, and fiery darts, none defensive; a believer hath weapons both offensive and defensive, sword and shield, *&c.* therefore our safety lyeth in resisting.

About which is to be considered,

1. What kind of Resistance this must be.
2. Arguments to perswade and enforce it.
3. What

3. What Graces enable us in this Reſiſtance.

I. For the kind of Reſiſtance.

1. It muſt not be faint and cold. Some kind of Reſiſtance may be made by general and common Graces; the light of nature will riſe up in defyance of many ſins, eſpecially at firſt before men have ſinned away natural light, or elſe the Reſiſtance at leaſt is in ſome cold way. But it muſt be earneſt and vehement as againſt the enemy of God, and our Souls. *Pauls* Reſiſtance in his conflicts was with ſerious diſlikes, and deep groans, *Rom.* 7. 19. *The good that I would I do not, but the evil which I would not, that I do*, and *verſe* 24. *Oh wretched man that I am, who ſhall deliver me from the body of this death!* In apparent caſes a deteſtation, and vehement indignation is enough, *get thee behind me Satan!* In other caſes there need ſtrong Arguments and Conſiderations, that the temptation may not ſtick, when the tempter is gone; as the ſmutch remaineth of a candle ſtuck againſt a ſtone wall. When *Eve* ſpeaketh faintly and coldly, the devil reneweth the aſſault with the more violence, *Gen.* 3. 3. *Ye ſhall not eat of it, nei-*

neither shall ye touch it, lest ye dye. As to the restraint she speaketh warmly, and with some impatiency of resentment, *not eat, nor touch*: in the Commination too coldly, *lest ye dye*, when God had said, *ye shall surely dye.* A faint denial is a kind of grant: therefore slight Satans assaults with indignation. Though the dog barketh the Traveller passeth on. Satan cannot endure contempt. At other times argue for God stoutly; thy Soul and eternal concernments are in danger. No worldly concernment ought to go so near to us as that which concerneth our eternal good, and the Salvation of our souls. What would the devil have from thee but thy soul, and its pretious enjoyments, Peace of Conscience, Hope of Everlasting Life? What doth he bid? worldly vanities. As the Merchant putteth up his wares with indignation, when the chapman biddeth an unworthy price.

2. It must be a through resistance of all sin, *take the little Foxes*, dash *Babylons* brats, against the stones. Lesser sticks set the great ones on fire. The devil cannot hope to prevail for great things presently: at first it is, *hath God said?* and then, *ye shall*

ſhall not ſurely dye. The approaches of Satan to the Soul are gradual, he asketh a little, it is no great matter. Conſider the evil of a temptation is better kept out than gotten out. Many think to ſtop after they have yielded a little; but when the ſtone at the top of an Hill begins to role downward, it is hard to ſtay it, and you cannot ſay, how far you ſhall go. I'le yeild but once ſaith a deceived heart; i'le yield but a little, and never yield again. The devil will carry thee further and further, till he hath not left any tenderneſs in thy Conſcience. Some that thought to venture but a ſhilling, by the witchery of Gaming have played away all: ſo ſome have ſinned away all principles of Conſcience.

3. It muſt not be for a while but continued; not only to ſtand out againſt the firſt aſſault, but a long ſiege. What Satan cannot gain by Argument, he ſeeketh to gain by importunity; but reſiſt him ſtedfaſt in the Faith: as his inſtrument ſpake to *Joſeph, day by day, Gen.* 39. 10. Our thoughts by time are more reconciled to evil. Now we muſt keep up our zeal to the laſt. To yield at laſt is to loſe the Glory of the conflict.

flict. Therefore rate away the importunate tutor, as Christ doth.

II. Arguments to perswade it.

1. Because he cannot overcome you without your own consent. The wicked are *taken captive by him at his will and pleasure*, 2 *Tim.* 2. 26. because they yeild themselves to his temptations, like the young man, *Prov.* 7. 22. *He goeth after her straightway, as an Ox goeth to the slaughter, and as a fool to the correction of the stocks.* There is a Consent or at least there is not a powerful Dissent. Satan's power lyeth not in a constraining efficacy, but perswasive allurement.

2. The sweetness of victory will recompence the trouble of Resistance, it is much more pleasing to deny a temptation, than to yield to it; the pleasure of sin is short-lived, but the pleasure of self-denyal is Eternal.

3. Grace the more it is tryed and exercised, the more it is evidenced to be right and sincere, *Rom.* 5. 3, 4, 5. *Knowing that tribulation worketh patience, and patience ex-*

experience, and experience hope, and hope maketh not aſhamed, becauſe the Love of God is ſhed abroad in our hearts, by the Holy Ghoſt, which is given to us. It is a comfortable thing to know that we are of the Truth, and to be able to aſſure our hearts before God.

4. Grace is ſtrengthned when it hath ſtood out againſt a Tryal. As a Tree ſhaken with fierce Winds is more fruitful, its Roots being looſned. Satan is a loſer and you a gainer by temptations, wherein you have approved your fidelity to God: as a man holdeth a ſtick the faſter when another ſeeketh to wreſt it out of his hands.

5. The more we reſiſt Satan the greater will our reward be 2 *Tim.* 4. 7, 8. *I have fought a good fight, I have finiſhed my courſe, I have kept the Faith, henceforth there is laid up for me a Crown of Righteouſneſs.* The danger of the battle will encreaſe the joy of the victory; as the dangers of the way make home the ſweeter. There will a time come, when he that is now a Souldier will be a Conqueror, *Rom.* 16. 20. *The God of peace ſhall bruiſe Satan under your feet ſhortly.*

6. Where

6. Where Satan gets poſſeſſion, after he ſeemeth to be caſt out, he returneth with the more violence and tyrannizeth the more, *Matth.* 12. 45. *Then goeth he and taketh with himſelf, ſeven other ſpirits more wicked then himſelf, and they enter in, and dwell there; and the laſt ſtate of that man is worſe than the firſt.*

7. The Lords Grace is promiſed to him that reſiſteth. God keepeth us from the evil one, but it is by our watchfulneſs and reſiſtance; his power maketh it effectual. We are to ſtrive againſt ſin and keep our ſelves, and God keepeth us by making our keeping effectual.

III. What are the Graces, that enable us in this Reſiſtance? I Anſwer, the three fundamental Graces, Faith, Hope, and Love, ſo the ſpiritual Armour is repreſented, 1 *Theſſ.* 5. 8. *But let us who are of the day be ſober, putting on the breaſt-plate of Faith and Love, and for an helmet the hope of Salvation.*

1. A ſtrong Faith, 1 *Pet.* 5: 9. *Whom reſiſt, ſtedfaſt in the Faith.* This is in the general a ſound belief of Eternity, or a deep ſenſe

ſenſe of the World to come. When we believe the Goſpel with an aſſent ſo ſtrong, as conſtantly to adhere to the duties preſcribed, and to venture all upon the hopes offered therein.

2. A fervent love ariſing out of the ſenſe of our obligations to God, that we do with all readineſs of mind ſet our ſelves to do his will, levelling and directing our actions to his glory. *Love is ſtrong as death, and many waters cannot quench love, neither can the flouds drown it*, Cant. 8. 6, 7. This love will neither be bribed, nor frightned from Chriſt.

3. A lively Hope, that doth ſo long and wait for glory to come, that preſent things do not greatly move us; either delights, 1 Pet. 1. 8. *Whom having not ſeen ye love, in whom though now ye ſee him not, yet believing ye rejoyce with joy unſpeakable and full of glory*; or the terrors of ſenſe, Rom. 8. 18. *For I reckon that the ſufferings of this life are not worthy to be compared with the Glory that ſhall be revealed in us.*

III. Doctrine, *That those that come out of eminent conflicts are usually delivered by God in a glorious manner.*

Christ was a pattern of this, *The devil leaveth him, and behold! Angels came and ministred unto him.* When God delivered his people after a long captivity, he delivered them with glory, and some kind of triumph, when he turned the *Egyptian* Captivity, *they borrowed of the Egyptians jewels of silver and jewels of gold and raiment. And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required; and they spoiled the Egyptians, Exod.* 12. 35, 36. So in the *Babylonian* Captivity, *Cyrus* chargeth his subjects in the place where the Jews remain, to furnish them with all things necessary for their journey, *Ezek.* 1. 4. *And whosoever remaineth in any place, where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will-offering for the house of God, that is in Jerusalem.* So in a private instance, *Job* 42. 10, 11. *And the Lord turned the captivity of Job, when he prayed for his Friends: also the Lord*

Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his ſiſters, and all they that had been of his acquaintance before, and did eat bread with him in his houſe, and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him; every man alſo gave him a piece of mony, and every one an ear-ring of gold. It is ſaid the Lord *turned the captivity of Job*, becauſe he had been delivered to Satans power, till the Lord ſet him at Liberty again, and then all his Friends had compaſſion on him, even thoſe that had deſpiſed him before releived him. So *Iſaiah 61. 7. For your ſhame you ſhall have double, and for confuſion they ſhall rejoyce in their portion; therefore in their Land they ſhall poſſeſs the double, Everlaſting joy ſhall be unto them.* They ſhould have large and eminent Honour, double honour for their ſhame, ſuch a reparation would God make them for all the troubles and dammages they had ſuſtained. So in an ordinary Providence God raiſeth up comforters to his ſervants, after all the injuries done them by ſatan's inſtruments. And ſo alſo in ſpirituals the grief and trouble that cometh by Temptation is recompenſed with more abundant conſolation after the

conqueſt and victory; and God delighteth to put ſpecial marks of favour upon his people, that have been faithful in an hour of Tryal. Now God doth this,

1. To ſhew the World the advantage of Godlineſs, and cloſe adhering to him in an hour of temptation, *Pſalm* 119. 56. *This I had becauſe I kept thy precepts.* And *Pſalm* 58. 11. *So that a man ſhall ſay, verily there is a reward for the righteous, verily he is a God that judgeth in the Earth.*

2. To check our diffidence and murmurings under trouble. Within a while and Gods Children will ſee, they have no cauſe to quarrel with God, or repent that they were in trouble. For ſometimes God giveth not only a comfortable but a glorious iſſue. There is nothing loſt by waiting on Providence, though we abide the blows of Satan for a while, yet abide them; God is it may be preparing the greater mercy for you, *Iſaiah* 25. 9. *And it ſhall be ſaid in that day, lo! this is our God, we have waited for him, and he will ſave us: this is the Lord, we have waited for him, we will be glad and rejoyce in his ſalvation.* Afflictions are ſharp in their ſeaſon, but the end is glorious.

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USE.

Do not always reckon upon temporal felicity, refer that to God, but do as Jeſus who in his ſharp tryals, *Heb.* 12. 2, 3. *For the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the Throne of God.* There is a ſure Crown of Life, *James* 1. 12. *Bleſſed is the man that endureth temptation, for when he is tryed, he ſhall receive the Crown of Life, which the Lord hath promiſed to them that love him.* That is enough to content a Chriſtian, the eternal reward is ſure. In this World he ſhall receive with perſecution an hundred fold, but in the World to come Eternal Life, *Mark* 10. 29, 30. *There is no man that hath left houſe or brethren or ſiſters, or Father, or Mother, or Wife, or Children, or Lands for my ſake and the Goſpels, but he ſhall receive an hundred fold now in this time, Houſes, and Brethren and Siſters, and Mothers, and Children, and Lands with Perſecutions, and in the World to come Eternal Life.*

IV. Doctrine, *That God maketh use of the Ministery of Angels in supporting and comforting his afflicted servants.*

He did so to Christ, he doth so to the people of Christ. Partly for the defence and comfort of the Godly, *Ps.* 34.7. *The Angel of the Lord encampeth round about them that fear him, and delivereth them, Heb.* 1. 14. *Are they not all ministring spirits, sent forth to minister to them, who shall be the heirs of Salvation.* Their Ministry is now invisible but yet certain. And partly also for the terror of their Enemies. When *David* had said, *The Lord hath chosen the hill of Sion to dwell in, Psalm* 68. 16. he adds *verse* 17. *The Chariots of God are twenty thousand, even thousands of Angels,* implying, that no Kingdom in the World hath such defence, and such potent and numerous Armies as the Church hath, and the Kingdom of Christ; God hath fixed his residence there, and the Angels serve him, and attend upon him, and he will be no less terrible to his foes in *Sion*, that oppose the Gospel, than he shewed himself in *Sinai*, when he gave the Law. Where the King is there his attendants are; so where

where Chriſt is the Courtiers of Heaven take up their ſtation. Now Chriſt is with his Church to the end of the World; therefore theſe thouſands of Angels are there ready to be employed by him. Now we may be ſure of this Miniſtry.

1. They delight in the Preaching of the Goſpel, and the explication of the myſteries of Godlineſs, 1 *Pet.* 1. 12. *Which things the Angels deſire to look into,* *Eph.* 3. 10. *To the end that now unto the principalities and powers in heavenly places, might be known by the Church the manifold Wiſdom of God.*

2. They delight in the Holy Converſation of the Godly; as they are offended with all impurity, filthyneſs, and ungodlineſs. If good men be offended at the ſins of the wicked, as *Lots righteous ſoul was vexed from day to day with their ungodly deeds,* 2 *Pet.* 2. 8. much more are theſe holy ſpirits, eſpecially when all things are irregularly carryed in the worſhip of God, 1 *Cor.* 11. 10. *For this cauſe ought the woman to have power on her head, becauſe of the Angels,* 1 *Tim.* 5. 21. *I charge thee before God and the Lord Jeſus Chriſt, and the*

Elect Angels, that thou obſerve theſe things, without preferring one before another, doing nothing by partiality.

3. They fight againſt the devil and defend the godly in their extream dangers. When the devil cometh into the Church of God, like a Wolf into the flock, they oppoſe and reſiſt him. Therefore there is ſaid to be War in Heaven, that is in the Church between *Michael* and his Angels, and the devil and his Angels, *Rev.* 12. 7. *And there was war in heaven, Michael and his Angels fought againſt the dragon, and the dragon fought and his Angels.* In the higheſt heaven there is no War. In ſhort the Angels and Believers, make one Church, under one Head, Chriſt; and at length ſhall both live together in the ſame place.

Why doth God make uſe of the Miniſtry of Angels? and how far?

1. To manifeſt unto them the greatneſs, and glory of his work in the recovering Mankind, that their delight in the Love and Wiſdom of God may be increaſed. All holy Creatures delight in any manifeſtation of God, the Angels more eſpecially, 1 *Pet.* 1. 12.

1. 12. *Which things the angels deſire to look into.* And *Eph.* 3. 11. *To the intent that now unto the principalities and powers in heavenly places may be known by the church the manifold wiſdom of God.* Though they themſelves be not the parties intereſted, the ſpectators not the gueſts; yet they are delighted in the glory of God, and are kindly affectionated to the ſalvation of loſt men; and that they may have a nearer view of this miſtery God gratifieth them by ſending them often to attend upon the diſpenſation of the Goſpel, and to aſſiſt in it ſo far, as is meet for Creatures. They are preſent in our Aſſemblies; ſee 1 *Cor.* 11.10. 1 *Tim.* 5. 21. they ſee who is negligent in his office, who hindreth the preaching of the Goſpel; they obſerve what is the ſucceſs of it, and when it obtaineth its effect; *Luk.* 15. 7. *There ſhall be joy in heaven over one ſinner that repenteth.* They are hereby more excited to praiſe and glorifie God, and are careful to vouchſafe their attendance about the meaneſt that believe in him, *Pſal.* 91. 11, 12. *He ſhall give his angels charge over thee, to keep thee in all thy wayes. They ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.*

2. To

2. To maintain a ſociety and communion between all the parts of the family of God. When God gathered together the things in Heaven and in Earth, he brought all into ſubjection and dependance upon one common head, Jeſus Chriſt; *Eph.* 1. 10. *That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, even in him.* Men by Adoption, Angels by Tranſition are taken into the family of Chriſt. Now there is ſome intercourſe between the ſeveral parts thereof; our goodneſs extendeth not to them, but is confined to the Saints on earth, in whom ſhould be our delight, yet their help may be uſeful to us, they being ſuch excellent and glorious Creatures; But we are forbidden to invoke them, or truſt in them. God doth imploy them in the Affairs of his people. Their help is not the fruit of our truſt in them, but their obedience to God; and it is ſeen in fruſtrating the endeavors of Satan and his Inſtruments, and other ſervices wherein Chriſt employeth them. God ſhewed this to *Jacob* in the Viſion of the Ladder, which ſtood upon Earth, and the top reached to heaven, a figure of the Providence of God, eſpecially in and about the Goſpel

Gospel, *Joh.* 1. 51. *Hereafter you shall see the heaven open, and the angels of God ascending and descending upon the son of man.* To carry on the work of the Gospel, and to promote the glory and interest of Christs Kingdom in the World. Thus far in the general we may be confident of.

3. To preserve his people from many dangers and casualties, which fall not within the foresight of man, God imployeth *the watchers*, as they are called in the book of *Daniel*, *chap.* 4. 13, 17. for he is tender of his people, and doth all things by proper means. Now the Angels having a larger foresight than we, they are appointed to be Guardians. This they do according to Gods pleasure, preventing many dangers, which we could by no means foresee. They observe the devil in all his walkes, and God useth them to prevent his sudden surprizals of his people, as Instances are many.

4. Because they are witnesses of the Obedience and Fidelity of Christs disciples, and so far as God permitteth, they cannot but assist them in their conflicts. Thus *Paul*, 1 *Cor.* 4. 9. *We are made a spectacle unto the world, and to angels and to men.*

Now

Now the Angels, that are witneſſes to their combates and ſufferings, cannot but make report to God, *Mat.* 18. 10. *Take heed that ye deſpiſe not one of theſe little ones, for I ſay unto you, that in heaven their angels do always behold the face of my father, which is in heaven.* The Angels which are appointed by God to be their Guardians have their continual recourſes and returns to Gods glorious preſence. Now being ſo high in Gods favour, and having continual acceſs to make their requeſts and complaints known to him, they will not be ſilent in the behalf of their fellow-ſervants, that either the trial may be leſſened, or grace ſufficient may be given to them.

5. They do not only keep off hurt, but there are many bleſſings and benefits, that we are partakers of by their miniſtry. As the Angel of the Lord delivered *Peter* out of Priſon, *Acts* 12. 7. *And behold the angel of the Lord came upon him, and a light ſhined in the priſon; and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly; and his chains fell off from his hands,* &c. but he doth not give thanks to the Angel, but to God, *ver.* 11. *Now I know of a ſurety that the Lord hath ſent his angel, and hath delivered*

delivered me, &c. He directeth it to God, not to the creature. The Angels do us many favours, all the thanks we do them is, that we do not offend them by our sins against God, other gratitude they expect not.

6. Their last office is at Death and Judgment. In death to convey our souls to Christ, *Luk.* 16. 22. *And it came to pass, that the beggar dyed, and was carried by the angels into Abraham's bosom*, that so we may enjoy our rest in heaven. In the last day they will gather the bodies of Christs Redeemed ones from all parts of the World, after they have been resolved into dust, and mingled with the dust of other men, that every Saint may have his own body again, wherein he hath obeyed and glorified God. *Matth.* 24. 31. *And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.* That is, from all parts and quarters of the World, that their Souls may return to their old beloved habitations, and then both in body and in soul they may be for ever with the Lord.

USE.

USE.

Now this is a great comfort to the Church and People of God, when the Powers and Principalities on earth are employed against them, to consider, what Powers and Principalities attend upon Christ. We serve such a Master, as hath authority over the holy Angels, to employ them at his pleasure, and in their darkest condition his people feel the benefit of it. As the Angel of the Lord appeared to *Paul* in a dreadful storm, *Acts* 27. 23, 24. *There stood by me this night the angel of the Lord, whose I am, and whom I serve; saying, Fear not Paul*, &c. So to Christ in his Agonies, *Luk.* 22. 43. *There appeared an angel to him from heaven strengthning him.* So against Satan, the good Angels are ready to comfort us, as the evil Angels are ready to trouble and tempt us. Let us then look to God, at whose direction they are sent to help and comfort us.

Doct.

Doct. V. *If God taketh away ordinary helpes from us, he can supply us by means Extraordinary.*

As he did Christ's hunger by the Ministry of Angels. Therefore till Gods power be wasted, there is no room for despair. We must not limit the Holy One of *Israel* to our ways and means, as they did, *Psal.* 78. 41. *They turned back, and tempted God, and limited the Holy One of Israel.*

THE TRANSFIGURATION OF CHRIST.

SERMON I.

Matthew 17. 1. *And after ſix dayes Jeſus taketh Peter, James and John his brother, and bringeth them into an high mountain apart.*

With Luke 9. 28. *It came to paſs about an eight dayes after theſe ſayings, he took Peter and John, and James, and went up into a mountain to pray.*

I Mean to handle the Transfiguration of Chriſt which was,

1. A ſolemn Confirmation of his Perſon and Office.

2. A pledge of that glorious eſtate which is reſerved for us in Heaven.

1. It was a confirmation of his Person and Office, as appeareth *Matth.* 17. 5. This *is my beloved Son in whom I am well pleased, hear ye him.* So *Peter* who was one present urgeth it, 2 *Pet.* 3. 16, 17, 18. We have not followed cunningly devised Fables when we made known unto you, the power and coming of our Lord Jesus Christ, but were eye-witnesses of His Majesty. For he received from God the Father Honour and Glory, when there came such a voice to him from the excellent Glory, *This is my beloved Son in whom I am well pleased.* And this voice which came from Heaven we heard when we were with him in the Holy Mount; and *John* also *John* 1. 14. *We beheld his glory, as the glory of the onely begotten of the Father,* they were Eye and Ear-witnesses, and therefore could affirm the certainty of this Doctrine.

2. It is a pledge of our glorious estate, for Christs Body was adorned with heavenly Glory, and he had spoken *chap.* 16. 27. of his coming in the glory of the Father, and now he gives his Disciples a pledge and earnest of it.

In this Introduction four things are observable.

1. *The Time after six days.*

2. *The Persons whom he takes with him, Peter, James and John.*

3. *The*

3. *The Place he bringeth them to, into an high Mountain apart.*

4. *The Preparative action, he went up into a Mountain to pray.*

First, *The Time*, The Evangelist *Luke* saith about an eight dayes, *Matthew* and *Mark* after six days. The Reconciliation is easie. *Matthew* and *Mark* spake of the space of Time between the day of Prediction, and the day of Transfiguration exclusively, *Luke* includeth them both. The Jews called that flux of time between one Sabbath and another eight dayes, including not onely the intervening week, but both the Sabbaths; according to their custom *Luke* speaketh, *Matthew* of the time between.

Secondly, *The Persons* chosen to attend him in this Action, *Peter*, *James* and *John*.

1. Why, Three?
2. Why, Those three?

1. Why Three? so great an Action as this was needed valuable Testimony, for the Law saith in the mouth of two or three Witnesses, every thing shall be established, *Deut.* 17. 6. Now Christ would go to the utmost of the Law, and would have not two onely but three Witnesses, as the Apostle speaks of three Witnesses in Heaven,

and three on Earth, 1 *John* 5. 7, 8. so here are three and three, three from Heaven, God the Father, *Moses* and *Elias*, and three from Earth *Peter*, *James* and *John*.

2. Why those Three? Many give divers reasons, *Peter* had led the way to the rest in that notable confession of Christ, *Matth.* 16. 16. and is conceived to have some primacy for the orderly beginning of Actions in the Colledge of the Apostles, *James* was the first Apostle who shed his bloud for Christ, *Acts* 12. 2. and *John* was the most long lived of them all, and so could the longer give testimony of those things which he heard and saw, till the Church was well gathered and setled. Others give other Reasons, but to leave conjectures, it is certain that these had many singular favours afforded them above the rest of the twelve, as appeareth partly in this that Christ changed their names calling *Peter Cephas*, or a stone; and the other two *Boanerges*, sons of Thunder; which was a token that Christ loved these more then the rest. Yea among these *John* was his bosome Favorite, and therefore called often the Disciple whom Jesus loved. Partly because he was in the whole course of his life more intimate with these, then with the rest of the Disciples. You shall see when he raised *Jairus* his daugh-

daughter from death to Life, *Luke* 8. 51. he ſuffered no body to go in but *Peter*, *James* and *John*, and the Father and Mother of the Maiden, ſo theſe very Perſons were thoſe who in Mount *Olivet* were conſcious to his Agonies, *Matth.* 26. 27. he took with him *Peter* and the two Sons of *Zebedee*, and began to be ſorrowful and very heavy: Now theſe who were to be conſcious to his Agonies, are firſt in Mount *Tabor* beholders of his great Majeſty and Glory, for their better encouragement and preparation for his and their own ſufferings.

Thirdly, *The Place*; he bringeth them into an high Mountain apart. This Mountain is ſuppoſed to be *Tabor* though not named by the Evangeliſts, a fit place both for height and ſecrecy, both which were neceſſary to the double Action that was to be performed there, either his Transfiguration or Prayer.

1. To his Transfiguration height and ſecrecy were neceſſary. (1.) Height, this work required not onely a Mountain, but an high Mountain, for his Transfiguration was a middle ſtate between the infirmity of his Fleſh, and the Glory that he now poſſeſſeth. So the top of a very high Mountain was choſen, it is as a middle place between

Heaven the Habitation of God, and Earth the Habitation of Men. Besides since *Moses* and *Elias* were to appear in this Action, and that with Bodies above the state of those natural Bodies, which we have here below; it was more agreeable this should be done in a Mountain then in the lower parts of the Earth, yea moreover they were so nearer to Heaven, to which they went back again.

(2.) Secrecy was necessary to his Transfiguration, for Christ was about a business which he would not have presently to come abroad, & therefore it was to be confined to the knowledge of a few, who were to be called up from the rest into an high Mountain, *verse* 9. Jesus charged them that they should tell the vision to no man till the Son of man was risen from the dead, and what was done before many will hardly be concealed. The due time for the general and publick manifestation of the divine Glory was not yet come, therefore he would not have it unseasonably divulged. And hereby he teacheth us modesty, Christ was Crucified in the City before all, but Transfigured in the Mountain only before a few.

2. The other action of Prayer doth very well agree with height and secrecy.

1. For Height, Though God heareth us every where whersoever we lift up pure hands

hands without wrath and doubting, yet a Mountain is not altogether diſagreeable to this duty; it is good to be as near Heaven as we can, I am ſure it is good to get up the Heart there. We have a freer proſpect of Heaven from a Mountain and may look up to thoſe bleſſed Regions, where our God is; therefore Chriſt often choſe a Mountain to pray in not onely now but at other times, *Matth.* 14. 23. Certainly when we pray we ſhould turn our backs upon all earthly things, and have our Hearts and Minds carryed up to him to whom our prayers are directed, and that place where he dwelleth.

2. Secrecy is neceſſary for this Duty, partly to avoid oſtentation, *Matth.* 6. 6. *When thou prayeſt enter into thy Cloſet, and ſhut thy doors.* Publick prayer muſt be performed before others, but not private for fear of Hypocriſie, ſo alſo to increaſe fervency ſecret Prayers are uſually moſt ardent. *Ille dolet verè qui ſine teſte dolet.* My ſoul ſhall weep ſore in ſecret places, *Jer.* 13. 17. *And Peter went out and wept bitterly, Matth.* 26. 75. *And Jacob wraſtled with God alone, Gen.* 32. 24. Frequency of objects draws away the Mind, obſtructeth our Affections, abates the vehemency of our zeal, fills us with carnal thoughts, therefore Chriſt reti-

reth himself and his three Disciples, that being separated from all Distractions they might attend the Prayer, and the vision without interruption.

Fourthly, *The Preparative Action*, In *Luke* it is, he went into a Mountain to Pray. Christ had two ends, he told his Disciples the one, but concealeth the other. He spake only of Prayer the more to hide the thing from the rest of the Apostles, which would soon be evident enough to those whom he took along with him. Now this telleth us that every weighty business should be begun with Prayer, when we go about the performance of weighty and serious Duties, we should withdraw our selves from all occasions which may hinder us and distract us therein, as our Lord being to give himself to Prayer goeth apart into a Mountain.

In this Introduction I shall only take notice of two things,

1. *The choice of his Company.*

2. *His preparative Action*, he Prayed, and whilest he prayed he was Transfigured.

I. *Of the choice of his Company.* He took *Peter*, *James* and *John*. That Christ doth not use all his servants alike familiarly in every thing. Partly because he had his liberty, for in matters of free favour it is not accep-

tance of Persons to pass by some and admit others, no not in the most necessary spiritual dispensations, *Matth.* 11. 27. All things are delivered to me of my Father, and no man knoweth the Son but the Father, and he to whomsoever the Father will reveal him. The plea of the Lord of the Vineyard will ever hold firm and valid, *Mat.* 20. 15. Is it not lawful for me to do what I will with my own. But this is a thing of another nature, the dispensing of his arbitrary respects, acceptance of Persons in Judgment is a violation of Justice, but not in matters of free favour. Partly because he would consecrate and hallow spiritual Friendship, and commend it to us by his own example, and therefore though he loved all his Disciples, yet he choose out some for intimacy and special converse, these were ἐκλέκτων ἐκλεκτότεροι, the flower of the Apostles, either because of their suitableness, he had a special inclination to them, or for their sincerity and eminency in Grace, he delighted in them more then in the rest, *sicut se habet simpliciter ad simpliciter, ita magis, ad magis*; if I love all that are godly, I love those most who are most godly. Now as Christ consecrated holy Friendship in his own Person, so was it exemplified in his Disciples, for I find a great Friendship between

tween two of these mentioned in the Text, *John* and *Peter* you find them mostly together, *John* 20. 2, 3, 4. *Mary Magdalen* runneth and commeth to *Peter* and to the other Disciple whom Jesus loved. *Peter* went forth and the other Disciple, and came to the Sepulcher, so *Acts* 3. 1. *Now Peter and John went up together into the Temple, at the hour of Prayer*, *John* 21. 7. *The Disciple whom Jesus loved said unto Peter, It is the Lord*, and *John* 21. 21, 22. *Peter seeing the Disciple which Jesus loved, said Lord, and what shall this man do?* as willing to know the future state of his Friend, so *Acts* 8. 14. *Peter* and *John* go to *Samaria* to confirm the Disciples, See *John* 18. 15. *And Simon Peter followed Jesus, and so did another Disciple, and that other Disciple was known unto the High Priest*, meaning himself, so that in these and other places you still find *Peter* and *John* together as very near and fast Friends, they alwayes keep together, possibly for spiritual assistance; for *Peter* was of an hot temper, *John* the Disciple of Love: *Peter* hasty and of a Military valour, *John* all for lenity and peace. Well then though we ought to seek peace with all men as much as is possible, *Rom.* 12. 18. and there should be special concord and Communion with all Christi-

ans,

ans, φιλαδελφία, riseth higher then ἀγάπη, 2 *Pet.*1.7. Yet Friendship and inward conversation should only be with a few, such as may be helps to us in godliness, and may promote our mutual good Temporal and Spiritual. So did Christ who had twelve Disciples single out three of them for greatest intimacy, and so did *Peter*, who though he had eleven Collegues, and held concord with all, yet his intimate Friendship was with *John* the Disciple whom Jesus loved. It is good to hold Friendship with those who are beloved of God, and one who by his love and lenity might cool his heats, and abate his hasty fervours which were so natural to him.

Now having so fair an occasion I shall treat of spiritual Friendship, for an heavenly faithful Friend is one of the greatest treasures upon Earth. A Friend is valuable in secular matters much more a spiritual Friend, *Prov.* 27. 17. *As Iron sharpneth Iron, so doth the countenance of a man his Friend*, that is, when he is dull his Friend setteth an edge upon him.

1. Friendship is necessary for every one that would live in the World, because man is ζῶον πολιτικὸν, a sociable Creature. Man was not made to live alone, but in Company with others; for mutual Society and Friend-

Friendſhip, and they that fly all Company and live to and by themſelves are counted inhumane, *Eccleſ.* 4. 9, 10, 11, 12. *Two are better then one; for if they fall, the one will lift up his fellow: but wo to him that is alone when he falleth; for he hath not another to lift him up. Again, if two lye together, they have heat: but how can one be warm* if he lye *alone? And if one prevail againſt him, two ſhall withſtand him?* Thus far *Solomon.* The *Egyptians* in their Hieroglyphicks expreſſed the unprofitableneſs of a ſolitary man by a ſingle Milſtone, which alone grindeth no Meal, but with its fellow is very ſerviceable for that purpoſe. The Lord appointed mankind to live in Society, that they might be mutually helpful to one another. Surely God never made them to live in Deſarts, the wild Beaſts love to go alone, but the tame in Flocks and Herds. The Lord doth give variety of gifts to the ſons of men; to all ſome, but to none all, that one might ſtand in need of another, and make uſe of one another; and the ſubordination of one gift to another is the great means of upholding the World. Man is weak and inſufficient to himſelf, and wanting the help of others needeth Society, and is inclined to it by the bent of his Nature.

2. Though

2. Though Man affecteth Society, yet in our Company we muſt uſe choice, and the good muſt converſe with the good for theſe Reaſons.

1. Partly becauſe like doth beſt ſort with like, Friendſhip is founded in ſutableneſs, and maintained by it, *eadem velle & nolle*, to will and nill the ſame things breedeth an harmony of minds; the Godly will have ſpecial love to the godly, and they that Fear God will be Companions of them that fear him, *Pſalm* 119. 63. they muſt needs be more dear and precious to them then others, as a wicked man eaſily ſmelleth out a fit Companion for him, *Pſalm* 50. 18. *When thou ſaweſt a Thief, then thou conſentedſt with him, and haſt been partaker with Adulterers*; like will to like, every man ſheweth his temper in his Company. The Fowls of Heaven flock together according to their ſeveral kinds, ye ſhall not ſee Doves flocking with the Ravens, nor divers kinds intermixed. Men that delight in Exceſs of Drink chooſe Company ſutable to their brutiſh humour. Thoſe that delight in Gaming chooſe ſuch as make no Conſcience of their time, or have no care of their Souls. That which every one is taken withal he loveth to do with his Friends, therefore they that love God delight in thoſe that love him,

thoſe

those that are most apt to stir them up to the Remembrance of Everlasting things, and the Preparation necessary, so they are of singular use to us.

2. If they be not like to us, Intimacy and Converse will make us like to them: Every Man is wrought upon by his Company; we imitate those whom we love, and with whom we frequently converse; *Prov.* 13. 20. *He that walketh with wise men shall be wise, but a Companion of fools shall be destroyed.* As a man that walketh in the Sun is tanned insensibly, so if we are not aware, we adopt their Manners and Customes, and get a Tincture from them, especially in Evil; for we are more susceptible of Evil then of Good. As the sound get a Sickness from the diseased, sooner than the sick get Health from the sound. Or in the Types of the Law; that which was clean, by touching the unclean became unclean; but the unclean were not purified by touching the clean, *Prov.* 22. 24, 25. *Make no friendship with an angry man, and with a furious man thou shalt not go, lest thou learn his wayes, and get a snare to thy soul.* A Man would think that of all sins Wrath and Anger should not be propagated by Converse, the Motions and Furies of it being so uncomely and undecent to any beholder;

beholder; yet ſecretly a liking of the Perſon breedeth a liking of the Sin, and a man is habituated into ſuch a frame of Spirit as they have, whom he hath choſen for his Companions. Now this ſhould be regarded by us, becauſe we are ſooner made Evil by Evil Company, than Good by Good Company; therefore how careful ſhould we be to converſe with ſuch as may go before us as Examples of Godlineſs, and provoke us by their Strictneſs, Heavenly-mindedneſs, Mortification and Self-denial, to more Love to God, Zeal for his Glory, and Care of our own Salvation. Eſpecially doth this concern the young, who by the weakneſs of their Judgment, or the vehemency of their Affections and want of Experience may eaſily be drawn into a Snare.

3. Becauſe our Love to God ſhould put us upon loving his People, and making them our Intimates; for Religion influenceth all things, our Relations, common Imployments, Friendſhip and Converſe, 1 *Joh.* 5. 1. *Every one that loveth him that begat, loveth him alſo that is begotten of him.* The New Nature inclineth to both, there is an inward Propenſion and Inclination, needing no outward Provocation and Allurements, 1 *Theſ.* 4. 9. *As touching brotherly*

therly love ye need not that I write unto you, for you your ſelves are taught of God to love one another. Gods Teaching is by effectual Impreſſion or Inclining the Heart. It is a ſmart Queſtion that of the Prophet, 2 *Chro.* 19. 2. *Shouldſt thou hate the Godly, and love thoſe that hate the Lord?* Surely a Gracious Heart cannot take them into his Boſom, he loveth all with a Love of Good will as ſeeking their Good, but not with a Love of Complacency as delighting in them. Our Neighbour muſt be loved as our ſelves, our natural or carnal Neighbour as our natural ſelf, with a love of Benevolence; and our ſpiritual Neighbour as our ſpiritual ſelf, with a love of Complacency. We have hated our ſinful Neighbour as we hate our ſelves, much more as to love of Benevolence, we muſt neither hate our ſelves, our Neighbour, nor our Enemy. But it is Complacency we are ſpeaking of, and ſo the wicked is an Abomination to the Righteous, *Prov.* 29. 26. The Hatred of Diſplicency is oppoſite to the Love of Complacency, as the Hatred of Enmity to the Love of Benevolence, we cannot enter into a Confederacy and intimate Kindneſs with them.

4. Becauſe that Love which is built upon Holineſs is the moſt durable and laſting. There

There is a confederacy in Evil, as between Drunkards with Drunkards, and Robbers with Robbers, *Prov.* 1. 14. *Cast in thy lot amongst us, let us all have one common purse.* Or when men conspire against the Truth and Interest of Christ in the World, as *Gebal* and *Amon* and *Amalek* leagued themselves against Gods People; divided in Interests, but united in Hatred; as the *Pharisees* and *Herodians* agreed together to Tempt Christ; and *Herod* and *Pilate*, tho' otherwise no very good Friends, agreed to mock him; this is *unitas contra unitatem*, as *Austin*, or *consortium factionis*, a bond of Iniquity. Now this Friendship is soon dissolved, for these men though they agree in Evil yet have contrary Lusts and Interests; and besides, Partners in Evil are usually Objects reviving Guilt; their very Presence upbraids the Consciences of one another with the Remembrance of their past sins, and sin though it be sweet in the commiting yet it is hateful and bitter in the Remembrance of it. Again there is a Civil Friendship, built on natural Pleasure and Profit. Certainly men are at liberty to choose their Company, as their Interests and course of Imployments leads them. This may be a Society for Trade or Civil Respect, it cannot be a true and proper Friendship, for

Riches which are ſo frail and ſlippery can never make a firm tye and bond of Hearts and Minds, *Prov.* 14. 20. *The poor is hated even of his own neighbour, but the rich hath many friends. Prov.* 19. 6. *Many will intreat the favour of a prince, and every man is a friend to him that giveth gifts. All the brethren of the poor do hate him,* &c. And as it is a fluid, ſo it is a baſe and ſordid Friendſhip that is built upon Riches, for that concerneth the Eſtate rather than the Soul. Well then, Religious Friendſhip which is built upon Vertue and Grace, and is called the Unity of the Spirit, *Eph.* 4. 3. is the moſt firm bond of all. Sinful Societies are ſoon diſſolved and the Prophane though they ſeem to hold together yet upon every croſs Word may fall out and break; and Civil Friendſhip, which is onely built upon Pleaſures and Profit ſtandeth upon a brittle foundation. Certainly the Good and the Holy are not ſo changeable as the Bad and the Carnal. Beſides, that Friendſhip which is built upon Honeſty and Godlineſs, is *Amicitia per ſe*, the other is *Amicitia per accidens*, it cometh from conſtitution of Soul and likeneſs of Spirits, and the good we ſeek may be poſſeſſed without Envy; the Friends do not ſtreighten and intrench upon one another. Again there is a vertuous

Friend-

Friendſhip, which conſiſts in an Harmony of Minds or an agreement in ſome common Studies; this is more Noble, and more like true Friendſhip than Society for Trade and Temporal Intereſts, but yet this Friendſhip is not ſo durable, for at laſt it muſt be broken off by Death, but the Godly are Everlaſting Companions. Beſides, Self-love and Envy is more apt to invade other Friendſhips; but the Godly, if they be true to the Laws of Spiritual Friendſhip, they ſeek the good of one another as much as their own, and rejoyce in the Graces of one another as much as in their own.

3. Though we owe this Religious Friendſhip to all that fear God, yet ſome few may be choſen for our Intimacy and ſpiritual Solace. We owe it in ſome reſpects to all that fear God and muſt diſpenſe the General Acts of Friendſhip to them, *Acts* 4. 32. *The multitude of them that believed, were of one heart and of one ſoul*; and Chriſtian Love is called σύνδεσμος τῆς τελειότητος, *the bond of perfectneſs*, *Col.* 3. 14. becauſe it is the band by which Holy and Chriſtian Societies called Churches are bound together and preſerved; otherwiſe, like a Beſom unbound they fall all to pieces; but yet this doth not hinder but that ſome may be choſen for our intimacy. Chriſt that denied himſelf

ſo many of the commodities of Humane Life would not live without ſpecial Friends, and would enjoy this virtuous Solace, and in *David* and *Jonathan* we have an Inſtance of it, 1 *Sam.* 18. 1. *And the ſoul of Jonathan was knit to the Soul of David.* Certainly too many cannot perform the acts of intimate Friendſhip to us, nor we to them; the Love being like a River diſperſed into ſeveral Channels, muſt needs be ſhallower and weaker; therefore our choice Friends muſt be but few, *inter binos & bonos*, was the old Rule, though it need not be ſo ſtreightly confined.

4. In the choice of theſe few Friends we muſt uſe Caution 1. Such as are near to us, with whom we have frequent and familiar Converſe, and perform a mutual interchange of all Offices of Love, *Prov.* 18. 24. *A man that hath friends muſt ſhew himſelf friendly, and there is a friend which ſticketh cloſer then a brother.* Conſanguinity and Affinity is not ſo near a tye as this Friendſhip. 2. Not onely near, but thoſe who are holy, prudent and good, *Prov.* 13. 20. *He that walketh with the wiſe ſhall be wiſe, but a companion of fools ſhall be deſtroyed.* 3. Such as are moſt likely to be Faithful, *Job* 6. 15, 16. *My brethren have dealt deceitfully with me as a brook, and as the ſtream of brooks they paſs*

away

away. Pools in Winter when leſs need of Water, but dried up in Summer when Water in thoſe parched Countries was a great Commodity. So many ſeem to be great Friends, heighten our expectation; but in our Neceſſities and Streights leave us deſtitute, ye ſee me caſt down and are afraid, ſaith *Job*, as if I ſhould be a burden to you. Dearеſt Friends may diſappoint us, their Affection wants an inward Principle; it is a Winter Brook, and not a Spring; therefore ſince the Heart of man is ſo deceitful, and not onely deceitful, but though ſincere for the preſent, very changeable, and this is ſo important an Intereſt of Humane Life, and the Vexation of a diſappointment in a Boſom Friend is ſo grievous, and involveth us in many inconveniencies, Natural and Spiritual; for *Solomon* telleth us *Prov.* 25. 19. *Confidence in an unfaithful Friend in time of trouble, is like a broken tooth and a foot out of joint.* When we think to eat with the broken Tooth, or to walk with the foot out of joint we are put to grievous pain and torment; therefore we ſhould go to God, and pray him to direct us in the choice of intimate Friends. *David* ſadly regrets a diſappointment in a Friend, *Pſal.* 55. 12, 13, 14, 15. *For it was not an enemy that reproached me, then I could have born it, nor was it he*

that hated me that did magnifie himself against me, then I would have hid my self from him. But it was thou, a man, mine equal, my guide and mine acquaintance, &c. A deceitful Friend may become the greatest Foe, and we resent their Ingratitude more than the Injuries of others, when they abuse their Trust, and the Familiarity they had with us. The worst that a professed Enemy can do, is not so grievous as the Treachery of a professed Friend; this is more piercing, less to be avoided, therefore whom we have used most familiarly and freely, loved as our Soul and Life, from such we expect the same firm and hearty Friendship. Therefore it concerneth us to seek to God that we may have a Godly Wise Man, with whom we may be free in all Cases of Mind or Conscience, and to whom we may freely open our selves, and be strengthned in the Service of God; it is a great part of our Contentment and Happiness therefore, that we may not be deceived in our choice. Let us go to God who knoweth Hearts, and God hath a great hand in this, *Psal.* 88. 8. *Thou hast put away my acquaintance from me, thou hast made me an abomination to them.* By the Providence of God they left him as a man whose condition they were afraid to look upon; and

again

again, *ver.* 9. *Lover and friend hast thou put far from me, they stand aloof from me as an execrable thing.* He owneth Providence in it.

5. When Friends be thus chosen, there must be a faithful discharge of the Duties of Friendship, both in Counsels and Reproofs; for the Godly use this Friendship chiefly for spiritual ends.

(1.) In Counsel; for *Solomon* telleth us, *Prov.* 22. 9. *As Ointment and perfume rejoyce the heart, so doth the sweetness of a mans friend by hearty Counsel.* As sweet perfumes are a reviving, so to be supported in good resolutions or directed and guided in our way to heaven by a faithful Friend is very chearing and comfortable; and we read, 1 *Sam.* 23. 16, 17. *That Jonathan went to David and strengthened his hand in God.* Whereas on the contrary a carnal Friend is the greatest Bane that may be, who doth strengthen us in evil, an Instance whereof we have in *Jonadab* the son of *Shimeah*, 2 *Sam.* 13. 3, 4. and *Amnon had a friend whose name was Jonadab, and Jonadab was a subtil man*; and he gave him Counsel how he should surprize his Sister to defile her and satisfie his Incestuous Lust. Such a Friend is really and truly our greatest Foe, he was a Friend to his Vice, but a Foe to his

Perſon and Soul, whereas a true Friend whoſe Friendſhip is grounded on Godlineſs will be a Foe to our ſins, by wholeſome Admonition and Rebukes, and a Friend to our Souls Salvation.

(2.) Reproofs; That is alſo a part of Friendſhip, *Prov.* 27. 6. *Faithful are the wounds of a friend, but the kiſſes of an enemy are deceitful.* A faithful Friends Wounds are a more ſincere Teſtimony than an Enemies Kiſſes and ſo afterwards they will be interpreted, *Prov.* 28. 23. *He that rebuketh a man afterward ſhall find more favour than he that flattereth with his Tongue.* For this we muſt truſt God, though for the preſent we diſpleaſe our Friends. So *Lev.* 19. 17. *Thou ſhalt not hate thy brother in thy heart by ſuffering ſin upon him.* It is kindneſs to his ſoul to reprove him. In the General, Holy Friendſhip muſt be improved to the uſe of edifying, *Rom.* 1. 11, 12. *I long to ſee you to impart ſome ſpiritual gift unto you, that I may be comforted together with you by the mutual faith of you and me.*

6. After the beſt care is uſed you muſt remember that our Friends are but an outward help, which God can continue or withdraw at his Pleaſure; and that our chief Help, Comfort and Counſel cometh of God. So it was with Chriſt, *Joh.* 16. 32.

Behold

Behold the hour is come that ye shall be parted every man to his own, and shall leave me alone, and yet I am not alone because the Father is with me. Christ was forsaken of his Disciples but not forsaken of his Father, so *Paul*, 2 *Tim.* 1. 16. *At my first answer no man stood with me, but all men forsook me*, *Psalm* 41. 9 *My familiar Friend in whom I trusted hath lift up his heel against me*, those that have been acquainted with the secrets of your Soul may not only grow strange to you but betray you, therefore do not overvalue any earthly Friend; man will be man still, that God may be God, all in all unto his people; and when we are deserted of men we must learn to trust in God who never faileth us, fail who will, *Psalm* 27. 10. *When my Father and Mother forsake me, then the Lord will take me up.* And 142. 4, 5. *I looked on my right hand and beheld, and no man would know me, refuge failed me, no man cared for my Soul. I cried unto thee, O Lord, I said thou art my refuge and portion in the Land of the living.* We are left alone for God to help us, the defectiveness of all Worldly Friends shews us more of the goodness of God.

II. *The Preparative Action*, he went up into a Mountain to pray, and whilst he prayed he was Transfigured.

1. In

1. In that he prayed, it teacheth us to hallow all our actions by prayer, we do not bid our selves God speed, unless we recommend our affairs to God; whatsoever Assurance we have of the Blessing, yet we must Pray, *Jer.* 29. 10, 11, 12. *For thus saith the Lord, after seventy years be accomplished at Babylon, I will visit you and perform my good word towards you, in causing you to return to this place,* &c. *Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you,* Ezek. 36.37. *I will for this be enquired of by the house of Israel to do it for them.* Therefore we should be dayly in the practise of this duty, and not look upon it as a work that may well be spared. If Christ who as to his Divine Nature was equal with God, surely we should often come and prostrate our selves before him in this act of Holy Adoration. Christ had right and title to all, all was his due; yet he was much in prayer; how dare we go about any business without his Leave, Counsel, and Blessing, and usurp any of his Blessings without begging them by Prayer.

2. *While he prayed he was Transfigured,* *Luke* 9. 29. which teacheth us two things.

1. That we have the highest Communications from God in Prayer, for then Christs

Chriſts ſhape was altered. By Prayer the Soul hath the moſt familiar converſe with God that poſſibly it can have, and alſo by the means of this duty God hath moſt familiar converſe with us. In our Prayers to God we have experience of the Operations of the Spirit, *Rom.* 8. 26. *Likewiſe the Spirit alſo helpeth our infirmities, for we know not what we ſhould pray for as we ought, but the Spirit it ſelf helpeth us with groanings which cannot be uttered*, *Jude* 20. *But ye beloved building up your ſelves on your moſt holy Faith, praying in the Holy Ghoſt*, and in Gods anſwering our prayer we have Experience of the comforts of the Spirit, and thoſe ſpiritual ſolaces which he ſecretly giveth to his People. *Hannah* when ſhe had prayed went away and her countenance was no more ſad, 1 *Sam.* 1, 18. In praying we put forth the groans of the Spirit, in the anſwer, God gives the joys of the Spirit, *Pſalm* 34. 5. *They looked unto him and were lightned, and their faces were not aſhamed.*

2. That we ſhould pray ſo as that the Heart may be raiſed and lifted up unto God, and in ſome ſort made like God; when Chriſt prayed to God he is made partaker of the Divine Glory, as *Moſes* alſo by converſing with God his face ſhined, *Exod.* 34. 29, 30,

29, 30. This was extraordinary, but ſure the oftner we converſe with God, the more Holy and Heavenly ſhould we grow, more like him in Spirit, be changed into the glory of the Lord ſpiritually, and ſo we are if we be inſtant and earneſt in Prayer, if we have Communion with God there will be ſome Aſſimilation to God.

USE, It reproveth our remiſs feeble benummed ſouls, there is no Life in Prayer, no working up the Heart to God and Heaven; either our Prayers are formal and curſory, *James* 5. 16. Δηησις ενεργουμενη, Or our Prayers are doctrinal, inſtructive rather then warning, we get lightly over duties, but we ſhould get life by Prayer; this duty is not to inform the judgment, but to raiſe the Affections that they be all in a flame: or elſe we content our ſelves with a dull narrative without getting up the heart to a ſight of God and Heaven, or are ſeldom in Praiſes or Adoration of the Excellencies of God.

SERMON. II.

MATTH. 17. 2.

And he was transfigured before them and his face did shine as the Sun, and his Rayment was white as the light.

With LUKE 9. 29.

And as he prayed, the fashion of his countenance was altered, and his Raiment was white and glistring.

IN both these Texts compared together, you may observe two things.

1. *The Circumstance of Time during Prayer.*
2. *The Transfiguration it self.*

1. More Generally propounded, *he was Transfigured before them.*
2. More Particularly explained, *by the change of his face and Rayment.* The form of any man

man is moſt ſeen in his Face, there was a glorious ſhining brightneſs, *Luke* ſaith the faſhion of his countenance was altered, *Matthew* that his Face did ſhine as the Sun. And in the glorious deſcription of God in the Prophet *Habakkuk*, it is ſaid *chap.* 3. 2. *And his brightneſs was as the light.* For his Garments, *Luke* ſaith his Raiment was white and gliſtering, *Mark chap.* 9. 3. *White as the Snow, ſo as no Fuller on Earth could whiten them*, but *Matthew white as the light*, which carryeth it higher, the works of Nature exceed thoſe of Art. The Transfiguration that was plainly to be ſeen in his Face was accompliſhed alſo in other parts of his body, all his body was cloathed with Majeſty, ſo as it could not be obſcured and hidden by his Garments.

Now Firſt I ſhall ſpeak of the circumſtance of Time, and then of the Transfiguration it ſelf.

I. Of the Time, *and as he prayed*, Now what Chriſt prayed for is not ſpecified. If he asked common bleſſings and prayed only in order to his uſual ſolace and converſe with God, it ſhewed the ſucceſs of vehemency in prayer; Chriſt prayed at ſuch a rate as that he was Transfigured and changed into the likeneſs of God in prayer. 2. If he asked to be Transfigured for the confirmation

mation of his Diſciples, it ſheweth Gods readyneſs to anſwer fervent and earneſt Prayers.

1. Of the Firſt conſideration, if Chriſts prayer were of ordinary import it teacheth us, that we ſhould pray ſo that the Heart may be raiſed and lifted unto God in prayer, and in ſome ſort made like unto God, let us ſtate this matter aright.

1. It muſt be granted that this ſhining of Chriſts countenance as the Sun while he prayed was extraordinary, and a diſpenſation peculiar to the Son of God; ſo alſo was the ſhining of *Moſes* his face while he converſed with God in the Mount, *Exod.* 34. 29, 30. and for ordinary Chriſtians to expect the like is to put a ſnare upon themſelves, for theſe things are proper only to the end for which God appointed them.

2. This muſt be alſo conſidered, that the eminent and extraordinary paſſions and affections in the ſoul do diſcover themſelves in the body, eſpecially in the Face; for it is ſaid of *Stephen*, that when he was heightned into a great zeal for Chriſt, *Acts* 6. 15. *That all that ſate in the Council looking ſtedfaſtly upon him ſaw his face, as it had been the face of an Angel.* Angels have not Bodies or Faces, but they often aſſume Bodies and then they appear with a glorious and bright coun-

countenance as the Angel of the Lord, that appeared at the Sepulchre, *Mark* 28. 3. *His countenance was like lightning, and his Raiment white as Snow.* Now such a glory and gladness did God put upon the countenance of his servant *Stephen*, that he looked like an Angel; something extraordinary there might be in the case, but yet there was an ordinary reason for it. *Stephens* mind was filled with such an incredible solace in the sence of Gods love, that he shewed no troubledness, but a mind so unconcerned and freed from all Fear and sorrow, as if he had been among the Angels of God in full Glory, and not among his Enemies who sought his blood, and so may God raise the Hearts of his people sometimes, as if they had put their heads above the Clouds, and were in the midst of the Glory of the World to come among his blessed ones. If that were extraordinary, *Solomon* tells us *Eccles.* 8. 1. *That a mans wisdom maketh his Face to shine*, as it gives him readiness and tranquility of mind, and chearfulness of countenance, guilt and shame cast down the countenance, but Righteousness and Wisdom embolden it more particularly in prayer; as our confidence and joy in God is increased, it bewrayeth it self in the countenance, *Psal.* 34. 15. *They looked unto*

to him, and were lightned and their faces were not aſhamed, they are revived and incouraged and come away from the Throne of Grace other manner of Perſons then they came to it.

3. That ſome kind of Transformation is wrought by prayer appeareth by theſe Conſiderations.

(1.) *That as God is glorious in himſelf, ſo he maketh him that cometh to him partaker of his Glory.* For certainly all communion with God breedeth ſome Aſſimilation and likeneſs unto God: it is clear in heavenly glory when we ſee him as he is, we ſhall be like him, 1 *John* 3. 2. and it is clear alſo in our Communion with him in the Spirit; for the Apoſtle telleth us that by beholding the Glory of the Lord as in a glaſs we *are changed into the ſame Image, from glory to glory even as by the Spirit of the Lord,* 2 *Cor.* 3. 18. not onely doth viſion, or immediate intuition produce this effect, but alſo ſpiritual ſpecular viſion or a ſight of God in the Ordinances, produces a divine and God-like Nature, inclining us to hate ſin and love Righteouſneſs; the more we are above with God, the more we are like him: we ſee it in ordinary converſe, a man is as the company that he keepeth, *he that walketh with wiſe men ſhall be wiſe,* (ſaith Solo-

mon) *but a companion of fools ſhall be deſtroyed*, *Prov.* 13. 20. now it is not imaginable that a man ſhould converſe often with God fervently, ſeriouſly and not be more like him. He that liveth in a Mill the duſt will ſtick upon his clothes. Man receiveth an inſenſible taint from his company; he that liveth in a ſhop of Perfumes, often handleth them, is converſant among them, carryeth away ſomewhat of the fragrancy of theſe good Ointments, ſo by converſing with God we are made like him.

(2.) *Nearer we cannot come to God while we dwell in Fleſh, then by lifting up the heart to him in fervent prayer*, this is the intimate converſe and familiarity of a loving ſoul with God; therefore it is called a lifting up the heart to God, he will not come down to us, therefore we lift up the heart to him, *Lament.* 3. 41. *Let us lift up our hearts with our hands to God in the Heavens*, ſo *Pſal.* 25. 1. *Unto thee, O Lord, do I lift up my ſoul*, and Pſalm 86. 4. *Rejoyce the ſoul of thy ſervant, for unto thee do I lift up my ſoul*, ſo Pſalm 143. 8. *cauſe me to know the way wherein I ſhould walk, for I lift up my ſoul unto thee.* All theſe places ſhew that there can be no ſincerity and ſeriousneſs in this Duty, unleſs there be this Aſcenſion of the ſoul

to

to God, it is an act of ſpiritual Friendſhip, therefore called an *acquainting our ſelves with God*, *Job* 22. 21. now as acquaintance is kept up by frequent viſits, ſo prayer is called a giving God a viſit, *Iſa.* 26. 16. *In their trouble they have viſited thee.* Well then here is the greateſt intimacy we have with God. In the word God ſpeaks to us by a proxy and Ambaſſador, another ſpeaketh for him: in the Lords Supper we are feaſted at his coſt and remember him, but we are not admitted into his immediate preſence, as thoſe that are feaſted by the King in another room then he dineth in, but prayer goeth up to God and ſpeaketh to himſelf immediately, and therefore this way of commerce muſt needs bring in much of God to the ſoul.

(3.) *In fervent prayer we have a double advantage, we get a ſight of God and exerciſe ſtrong love to God*, and both conduce to make us like God.

(1.) We get a ſight of God, for in it (if it be ſeriouſly performed) we turn our back upon all other things, that we may look to God as ſitting upon the Throne, governing all things by his power for his Glory. By Faith we ſee the inviſible one, *Heb.* 11. 27. ſurely if we do not ſee God before the eye of our Faith, when we pray to him we

Worship an Idol, not the true and living God; who is and is a Rewarder of them that diligently seek him. Our hearts should be shut up against the thoughts of any other thing, and confined only to the object to whom we direct our Worship. I reason thus, if a Christian foreseeth the Lord before him in all his wayes, and keepeth alwayes as in his eye and presence, surely he should set the Lord before him in his Worship and in his prayers, *Psalm* 16. 8. a good Christian doth always keep as in Gods eye and presence, much more when he calleth upon his Name; now every sight of God doth more affect and change the heart, as none but the pure in heart see God; so none see God but are most pure in heart, there is a self-purifying in moral things, purity of heart maketh way for the sight of God, *Mark* 5. 8. so the sight of God maketh way for the purity of Heart, *John Epist.* 3. 11. *He that doth evil hath not seen God*, a serious sight of God certainly worketh some change in us.

(2.) In prayer a strong love to God is acted, for it is the expression of our delight in him, *Job* 27. 10. *Will he delight himself in the Almighty? Will he alwayes call upon God?* Now we are changed into the likeness of him in whom we delight in. Love transf-

transformeth and changeth us into the nature of what is loved; there is the difference between the Mind and the Will, the Mind draweth things to its-self, but the Will followeth the things it chooseth, and is drawn by them as the wax receiveth the impression of the Seal. Carnal objects make us carnal, and earthly things, earthly; and Heavenly things, Heavenly; and the love of God, Godly, *Psal.* 115. 8. *They that make them are like unto them, so are all they that put their trust in them,* stupid and senseless as Idols, it secretly stamps the heart with what we like and esteem and admire.

4. *There are Agents in Prayer to help us to improve this advantage.*

(1.) *The Humane Spirit.*

(2.) *The New Nature.*

And (3.) *The Spirit of God.*

1. *The Humane Spirit,* or our Natural Faculty; so that by our understandings we may work upon our Wills and Affections, surely God maketh use of this, for the Holy Ghost doth not work upon a man as upon a block, and we are to rouze up our selves and to attend upon this work with the greatest seriousness imaginable. The Prophet complains, *Isa.* 64. 7. *There is none that calleth upon thy name, that stirreth up himself to take hold of thee,* without this it is but

dead and cold work, and if there be no more than this, it is but dry litteral work; not that fervent effectual prayer, which will change the heart, δέησις ἐνεργουμένη, *Jam.* 5. 16. the ἐνεργέμενοι were those that were inspired and possessed by a Spirit, therefore it must be a prayer that not only hath Understanding and Will in it, but Spirit and Life in it. However we are to put forth our utmost endeavour and raise the natural Spirit as far as we can.

2. The second Agent is the new Nature which inclineth us to God as our chief Good and last end: This also must be taken in, for the Holy Ghost doth not blow as to a dead Coal, the New Nature is made up of Faith, Hope and Love, and all these must be acted in Prayer; Faith, or the firm belief of Gods Being and Providence and Covenant; *for how shall they call on him in whom they have not believed*, *Rom.* 10. 14. Then Love to God, or desire of the fruition of him in Heavenly Glory, praying in the Holy Ghost, *keep your selves in the love of God*, *Jude* 20, 21. If I do not love God, and desire to enjoy him, and delight in as much of God as I can get here, certainly there will be no life in Prayer, or no Ravishment and Transport of Soul, no spirit of Desire animating our Requests, and no spiritual

ritual Solace and Delight in our converſe with God. Hope is alſo neceſſary to fervent praying, for a man coldly asketh for what he doth not hope for. Hope reſpecteth both Means and End, ſupplies of Grace by the way, and our final Fruition of God in Glory; this is called Truſt in Scripture, and is the great ground and encouragement of Prayer, *Pſal.* 62. 8. *Truſt in the Lord at all times, pour out your ſouls before him.* Prayer is the act of a Truſting ſoul. Now theſe Graces quicken our Natural Faculties, as they elevate and raiſe our Hearts and Minds to God and Heaven.

3. The third Agent in Prayer is the Holy Spirit: He is ſometimes ſaid to pray in us, *Rom.* 8. 26. ſometimes we are ſaid to pray in him, *Jude* 20. The Divine ſpirit exciteth thoſe Graces in us which incline us to God; he raiſeth our Minds in the Viſion and ſight of God; in thy Light ſhall we ſee Light, *Pſal.* 36. 9. and he raiſeth our Hearts to a Deſire after, and Delight in God, for all that ſpiritual ſolace, and Joy is called *Joy in the Holy Ghoſt*; for both unutterable Groans and unſpeakable Joyes are of his working, *Rom.* 8. 26. *The Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered*; compared with 1 *Pet.* 1. 8. *In whom though we ſee him not, yet believ-*

ing, ye rejoice with joy unspeakable and full of glory. Well then, these work a kind of an Extasie, if you would pray so as to be transported, transformed in Prayer, something you must do as Reasonable Creatures, something as New Creatures, and the Spirit influenceth all, and causeth the Soul to follow hard after God; we must put forth our utmost endeavour, stir up the Gift of God in us, and though we cannot command the influences of the Spirit, yet he is never wanting to a serious soul, as to necessary Help; Pray thus and you will find as the Help of the Spirit in Prayer, so the Comforts of the Spirit as the Success of Prayer.

5. As there is daily and constant Prayer in which we must ever bewray a seriousness and sincerity, for these daily supplies of Grace, so there are extraordinary occasions, because of some great Business, Conflict or Temptation, in those the Heart and Mind, must be more then ordinarily raised and stirred. In every Prayer of Christ there was not a Transfiguration, and we read of our Lord Jesus that in his Agonies he prayed ἐκτενέστερον more earnestly then at other times, *Luk.* 22. 44. and upon eminent occasions as the necessities of the Saints are greater, so their Acts of Prayer are more earnest.

earneſt. On theſe weighty occaſions many Chriſtians are wholly ſwallowed up with the thoughts of God, and carried beyond themſelves by their High Love to God and earneſt Deſires of the Spiritual Bleſſings they ſtand in need of, ſo that they ſeem to be rapt into Heaven in their Admiration of God and Delight in him.

Application.

Uſe, To Reprove our feeble remiſs and benummed Requeſts. There is no Life in our Prayers, no working up of the Heart to God and Heaven, no flames of Love, no Tranſports of Soul by the Viſion and ſight of Faith, no holy and ardent deſires after God or ſpiritual Solace and Delight in him.

Reaſons.

1. We pray Curſorily, and go about Prayer as a Cuſtomary Task for Faſhions ſake; we come with a few cold Devotions Morning and Evening, and ſo God is near in our Mouthes, and far from our Reins, *Jer.* 12. 2. Oh take heed of this; nothing breeds ſlightneſs and hardneſs of Heart ſo much as Perfunctory Praying. The Rule

is

is *continue instant in Prayer*, *Rom.* 12. 12. and it is said of the Saints that they *served God instantly day and night*, ἐν ἐντεύξει, *Acts* 26. 7. that they might come to the Blessed Hope, with the united Service of all their Powers and Faculties.

2. Our Prayers are Doctrinal and Instructive, rather than Affectionate and Warming. We get Light by other Duties, but we should get Life by Prayer, this Duty is not to inform the Judgment, but to raise the Affections, that they may be all Flame; other duties are feeding duties, but this is a spending duty; an egression of the Soul after God, *Psal.* 63. 8. *My soul followeth hard after thee.* A Man may better spend two hours in Hearing, than half an hour in Praying, if the Heart be employed in it as it ought to be, in the sight of God, and an earnest desire after him: The Prayers in scripture are all supplications or doxologies, there is no excursion into Doctrines and Instructions.

3. Else we are lamenting sin, and spend the time in confessing sin, which also hath its use in the seasons thereof, but are seldom in Praises or Adorations of the Excellencies of God, and the wonderful Mysteries of his Love in our Redemption by Jesus Christ, yet it is said *Psal.* 22. 3. *Oh Lord that inhabitest*

biteſt the praiſes of Iſrael. Theſe are the things that do moſt raviſh the heart, and raiſe it in the Contemplation of that glorious God to whom we ſpeak; and fill us with the Extaſies of Love, that we may be more like him, Holy, Wiſe, and Good, as he is Holy, Wiſe and Good.

4. We think a dry Narrative to be enough, that is, the fruit of a humane ſpirit or a meer product of Memory and Invention, is a ſufficient Prayer, without acting Faith, Hope or Love in it, or thoſe ſpiritual and heavenly deſires, which are the Life of Prayer, *Pſal.* 10. 17. *Lord thou haſt heard the deſire of the humble, thou wilt prepare their heart, thou wilt cauſe thine ear to hear.* The Ardency of Humble Addreſſes, is Gods own Gift, and he will never reject and deſpiſe thoſe requeſts that by his own ſpirit and appointment, are direct and brought to him.

But what if I have not thoſe ſtrong and earneſt deſires? I anſwer, yet keep not off from Prayer; for

1. Good deſires muſt be asked of God, for it is ſaid he prepareth the Heart.

2. Such deſires as we have muſt be expreſſed, and that is the way to encreaſe them, and to quicken us more. A ſincere Heart that would ſerve God with his beſt, find-

findeth more in a duty, than he could expect: and by Praying gets more of the fervency and Ardours of praying, as a Bell may be long a raising, but when it is up it jangleth not as it did at first.

3. Those cold Affections which we have are killed by disuse and turning away from God, therefore go to him to get thy heart warmed.

II. Of the second Consideration. If he prayed for this Transfiguration, Observe,

That God often answereth his People in the very time while they are praying, Isa. 58. 9. *When they call I will answer, and when they cry he shall say, Hear I am.* This hath been the course of Gods dealing with the Prayer makers all along; *Abel, Gen.* 4. 4. God had respect to; it is ἐνεπύρισεν, set his offering on fire. *Daniel* prayeth, and saith he, *Dan.* 9. 21. *While I was speaking in Prayer the Angel Gabriel was sent unto me.* And he said, *at the beginning of thy supplications the commandment came forth.* While many of the Disciples were gathered together praying, God sent Peter to them, *Acts* 12. 12, 13. While *Cornelius*, was in the Act of Prayer, at the ninth hour of the day, which was the Hour of Prayer, he saw in a Vision the Angel

Angel of God, *Acts* 10. 3. to 9th. *ver.* while *Peter* went up to the houſe top to pray, then he had the Heavenly Viſion; ſo when *Paul* was in Prayer *Ananias* was ſent to him, *Acts* 9. 11. *Behold he Prayeth*, and then God taketh care of him, ſo *Acts* 4. 31. *When they had prayed, the houſe was ſhaken, and they were all filled with the Holy Ghoſt.* Thus God delighteth to Honour his own Ordinance, and to reward the waiting ſoul, that is frequent and conſtant in this way of waiting upon God, which ſhould encourage us to be more frequent and ſerious in this work. You ſhall ſee how in the very Act of Prayer God hath, (1.) *Averted Judgments*, (2.) *Beſtowed Mercies and Favours.*

1. He hath put a ſtop to Judgments; *Pſal.* 99. 6, 7, 8. *Moſes and Aaron among the prieſts, and Samuel among them that call upon his Name. They called upon the Lord, and he anſwered them; he ſpake unto them in the cloudy pillar, they kept his teſtimonies and the ordinance that he gave them. Thou anſwereſt them, Oh Lord our God, thou waſt a God that forgaveſt them, though thou tookeſt Vengeance of their Inventions.* The drift of the Pſalmiſt in this place, is to ſhew by eminent Inſtances of Holy Men that were moſt notable

table for Prayer, how they have ſtopped Judgments when they begun to be executed. *Moſes*, at his Prayer God was propitiated, after the provocation of the Golden Calf; for it is ſaid, *Exod.* 32. 11. *Moſes beſought the Lord his God. Verſe* 14. *The Lord repented of the evil which he thought to do.* The ſecond, *Aarons* making an Atonement for the People whereby the Plague was ſtaid; *Numb.* 16. 46. *Take a Cenſer quickly, for wrath is begun.* And *Verſe* 48. preſently the Plague was ſtaid; upon *Samuels* prayer the *Philiſtines* were diſcomfited when they were over-running *Iſrael*, 1 *Sam.* 7. 5. with 9, 10. *ver.* With every one of theſe God was pleaſed to talk and commune as a Friend; ſuch Honour was God pleaſed to put on theſe his Faithful Servants, and when the people had provoked God, and Gods wrath was already gone out againſt them for their crying ſins, their prayers were ſo effectual as to divert the plagues and obtain Remiſſion.

2. So powerful alſo are they for obtaining Bleſſings, *Elijah*, *Jam.* 5. 17, 18. though a man of like paſſions with us, yet he could lock Heaven, and open it at his pleaſure, 1 *King* 18. 42, 45. The Rain came as ſoon as *Elijah* put himſelf into a zealous poſture to obtain it. Often ſucceſs hath overtaken the

the prayer; and the Blessing has been gotten before the supplication hath been ended; *Isaac* went out to meet with God to meditate or pray, and he espied *Rebecca* afar off, *Isa.* 65. 24. *Before they call I will answer, and whilst they are yet speaking, I will hear.* Oh therefore let us not entertain hard thoughts of God, as if he did not regard our suites and requests, and prayer were a lost Labour.

II. I come now to the Transfiguration it self, as it is here propounded and explained.

Doct. *That one necessary and solemn Act of Christs Mediation and Manifestation to the World, was his Transfiguration before competent Witnesses.*

This was one solemn Act, and part of Christs Manifestation to the World, for we have the Record of it here; and it was necessary, for Christ doth nothing in vain; and here are competent Witnesses, three persons of eminent Holiness, before whom all this was done, and they were Eye-witnesses of his Majesty, and Ear-witnesses of the Oracle, which they heard from Heaven, or the Voice from the excellent Glory.

I shall open,

First, *The Nature of this Transfiguration.*
Secondly, *The Ends of it.*

First, *The Nature of this Transfiguration.* It was a Glorious Alteration in the Appearance and Qualities of his Body; not a substantial Alteration in the Substance of it: It was not a change wrought in the Essential form and substance of Christ's Body, but onely the outward form was changed, being more full of Glory and Majesty, then it used to be or appeared to be.

Two things are to be handled;

1. How it differed from his Body at another time, whilst he Conversed here on Earth.

2. How this change differed from the State of his Body as it is now in Glory.

1. How his Body now Transfigured, differed from his Body at other times during his Conversing with Men. Though the fulness of the Godhead dwelt in him always, yet the state of his Body was disposed so, as might best serve for the decency of Humane Conversation; as the Sun in a Rainy Cloudy day is not seen, but now as it might discover

cover his Divine Nature, it would break out in Vigor and Strength.

(1.) It was not a Change or Alteration of the ſubſtance of the Body, as if it were turned into a Spiritual Subſtance; no, it remained ſtill a true Humane Mortal Body with the ſame Nature and Properties it had before, onely it became bright and glorious.

2. As the ſubſtance of the Body was not changed, ſo the Natural Shape and Features were not changed, otherwiſe how could it be known to be Chriſt, the ſhape and Features were the ſame, onely a new and wonderful ſplendor put upon them.

(3.) This new and wonderful ſplendor was not in Imagination and Appearance onely, but real and ſenſible. If it had been in Imagination, ſhew and Appearance, it would make Chriſt like thoſe Deceivers who would dazle the Eyes of Beholders with a falſe Appearance; as Magical Impoſtors, or thoſe Apiſh Imitators of Divine Glory; as *Herod*, *Agrippa*, of whom we read *Acts* 12. 21, 22, 23. how he appeared in Royal State and made an Oration, and they ſaid, *the voice of a God, and not of a Man.* *Joſephus* telleth us the manner how he ſat in the Sun, with gliſtering Garments of Cloath of Silver, and when the Sun-

beames did beat upon it the People cried him up as κρείττονα ἢ ἀνθρώπους φύσεως as ſomething higher and more excellent then a Mortal Creature. No, this was not a phantaſtical Repreſentation, but a real Impreſſion of Divine Glory on the Body of Chriſt.

4. Although this appeared in the face chiefly, as the moſt conſpicuous part of the Body; the Text ſaith, his face did ſhine as the Sun, yet more or leſs the other parts of his Body were cloathed with Majeſty and Glory; and thence was the ſplendor derived to his Garments.

2. How his Body Transfigured, differed from his glorified Body, this muſt be ſtated alſo, for Chriſt by his Transfiguration, was not admitted into the fulneſs of the ſtate of Glory, but onely giveth ſome glimpſe and reſemblance of it. Theſe two Eſtates agree in the general Nature, but ſome Clarity, Glory and Majeſty is put upon Chriſts glorified Body that was not now. But the difference is

1. Partly in the degree and meaſure, the Clarity and Majeſty of Chriſts glorified Body is greater and more perfect. Here is a Repreſentation, ſome Delineation, but not a full exhibition of his Heavenly Glory.

2. Partly in continuance and permanency this change was not perpetual, but to endure for

for a ſhort time onely, for it ceaſed before they came down from the Mount.

3. The ſubject or ſeat of this Glory differed, the Body of Chriſt being then Corruptible and Mortal, but now Incorruptible and Immortal. If Chriſts Body had been Immortal and Impaſſible, then Chriſt could not die.

4. Here are Garments, and a glorified Body ſhall have no other Garments than the Robes of Immortality and Glory in Heaven. Chriſt ſhall be clothed with Light as with a Garment.

Secondly, *The Ends of it.* By this Transfiguration God would ſhew

1. What Chriſt was.
2. What he ſhould be. And
3. Alſo what we ſhall be.

1. *What Chriſt was.* The Dignity of his Perſon and Office; that he was the Eternal Son of God, and the Mediator of the New Covenant; the great Prophet whom God would raiſe up to his People.

(1.) The Dignity of his Perſon was ſeen, for the Transfiguration was a Ray of the Divine Glory. It was not the Addition of any Glory to Chriſt which he had not be-

fore, but a Manifeſtation of the Glory which he had, though obſcured under the Vail of our Fleſh, for the fulneſs of the Godhead dwelt in him bodily; *Col.* 2. 9. *And we beheld his glory as the glory of the onely begotten Son of God, Joh.* 1. 14. But it is ſaid, 2 *Pet.* 1. 17. that he received from God the ſame Honour and Glory. This is ſpoken of him as Mediator, the glory of the Son of God Incarnate was ſo obſcured for our ſakes, that he needed this Solemn Act to repreſent him to the World.

(2.) His Office. The great Prophet of the Church, *Hear ye him.* A greater Prophet then *Moſes.* *Moſes* ſaw the Face of God, but he was in the Boſom of God: *Moſes* his face ſhone, but not as Chriſts, for it could be hidden by a Vail; Chriſt darts his glory through his Garments: *Moſes* his ſhining was Terrible, Chriſts was Comfortable, the Apoſtles were loth to loſe the ſight of it.

2. To ſhow what Chriſt ſhould be; for this was a pledge with what glory he ſhould come in his Kingdom; *Matth.* 16. 27. it prefigured the glory of his ſecond coming. Thus for the Confirmation of their Faith Chriſt would give his Diſciples a glimpſe of his Glory; he knew they would be ſorely aſſaulted and ſhaken, by the Ignominy of his

his Croſs. But what is all this to us? we ſee not his Glory.

(1.) What was once done and ſufficiently Atteſted, needs not to be repeated, but it is a great ſatisfaction to us that we have a glorious head, and chief; when we ſuffer for him we need not be aſhamed of our Sufferings, the Apoſtles urge this concerning us as well as them.

(2.) The immediate Manifeſtations of him who dwelleth in light inacceſſible would undoe us, while we are in our mortal Bodies. Bleſſed be God that he hath choſen fit means to reveal himſelf to us, that we may behold the glory of the Lord in a Glaſs, 2 *Cor.* 3. 18. by the Miniſtry of the Word and other Ordinances. The *Iſraelites* were ſenſible how little they could endure him who is as it were all Sun, and all Light, and all Fire, *Exod.* 20. 18, 19. *Let not God ſpeak to us leaſt we dye. Elijah* wrapt his Face in a Mantle, when God appeared unto him, 2 *Kings* 19. 13. when Chriſt appeared to *Paul* from Heaven, he trembled and was aſtoniſhed, and was three dayes without ſight, as you may ſee *Acts* 9. 9. there was a ſpecial Reaſon, why an Apoſtle ſhould ſee him in Perſon.

(3.) We ſhall ſee this Glory when fit for it, *Joh.* 17. 24. *Father, I will that they*

whom thou haſt given me may be with me where I am, that they may behold my glory which thou haſt given me. The Queen of *Sheba* took a long Journey to behold the glory of *Solomon*, that was but a Temporal, Fading and Earthly Glory. Now much more Tranſcendent is the Glory of Chriſts Body in Heaven; this we ſhall ſee to all Eternity.

3. *To ſhew what we ſhall be*; for Chriſt is the Pattern, *primum in unoquoque genere*, &c.

(1.) It ſheweth the poſſibility of our having a glorified Body. When the Lord is pleaſed to let forth and communicate his Glory, he is able to adorn and beautifie our Earthly and obſcure bodies, the body of man in its compoſition hath a great mixture of Earth which is dark and obſcure. Now God can make this clod of Earth to ſhine as the Star or Sun for brightneſs, *Phil.* 3. 21. *Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able to ſubdue all things to himſelf.* We are apt to ſay, How can it be? if we conſider the infinite and abſolute power of God, and this Inſtance of Chriſt, it will make it more re-

con-

concilable to your thoughts, and this hard point will be of easier digestion to your Faith.

(2.) The certainty of it as well as the possibility, for Christ assumed our body not for Passion only, but for Glorification; that therein he might be an instance and pattern to us. For if the head be glorious, so will the members also, how base soever the people of God seem to be in this World, yet in the Life to come they shall be wonderfully glorious, *Mark.* 13. 43. *The Righteous shall shine as the Sun in the Kingdom of their Father.* So *Colossians* 3. 3, 4. Now our Life is hidden with Christ, but when *he who is our Life shall appear, we shall appear with him in Glory,* 1 *John* 3. 2. *When he shall appear we shall be like him, for we shall see him as he is.* 2 *Thessalonians* 1. 10. *Christ shall be glorified in his Saints, and admired in all them that believe,* all these places shew we shall be partakers of this Glory.

3. The manner; Glorification taketh not away the substance and natural properties of the body; for there is a glorious Transfiguration, but no abolition of the

ſubſtance of Chriſts body, it was the ſame body of Chriſt before, and after Transfiguration. Glory freeth us from natural infirmities, but it doth not ſtrip us of natural properties, Chriſt hath ſhewed in his own body, what he can or will perform in ours, theſe ſame bodies but otherwiſe adorned, τοῦτο τὸ σῶμα τ ταπινώσεως, and *with theſe eyes ſhall I ſee God*, *Job* 19. 26, 27. Τοῦτο τὸ φθαρτὸν, *This corruptible muſt put on incorruption, and this mortal muſt put on immortality*, 1 *Cor.* 15. 53.

USES.

1. Be Transformed, that you may be Transfigured, *be ye transformed by the renewing of your minds*, *Rom.* 12. 2. the change muſt begin in the Soul, 2 *Cor.* 3. 18. and thence it is conveyed to the Body; the luſtre of Grace maketh way for the ſplendor of Glory, *Prov.* 4. 18. *The path of the juſt is as the ſhining light, which ſhineth more and more to the perfect day.* The way of the wicked is an encreaſing darkneſs, Ignorance, Sin, outer Darkneſs.

2. Be contented to be like Chriſt in reproaches, diſgraces, and neglect in the World,

World, that you may be like him in Glory, bear the reproach of Chriſt, *Heb.* 13. 13. *Let us go forth therefore unto him without the Camp bearing his reproach*, *Heb.* 11. 26. *Eſteeming the reproach of Chriſt, greater riches then the Treaſures of Egypt*; prefer it before all earthly honour, *Acts* 5. 41. *And they departed from the Councel rejoycing that they were counted worthy to ſuffer ſhame for his name*, and 2 *Sam.* 6. 22. *I will yet be more vile and baſe in my own ſight.* Your Lord is a glorious Lord, and he can put Glory upon you.

3. To wean our hearts from all humane and earthly glory; what is a glorious Houſe to the Palace of Heaven; glorious Garments to the Robes of Immortality? The glory of Chriſt ſhould put out the glory of theſe petty ſtars, that ſhine in the World, as the Sun puts out the fire. We have higher things to mind; it is not for Eagles to catch Flyes, or Princes to embrace the dunghill.

4. Since this glory is for the Body, do not debaſe the Body, to make it an inſtrument of ſin, 1 *Theſſ.* 4. 4. *Poſſeſs your veſſels in Sanctification and Honour*, do not offend

ſend God to gratifie the Body, as they do, *Rom.* 14. 13. *who make proviſion for the fleſh to fulfil the luſts thereof.* Do not ſpare the body to do God ſervice, *Acts* 26. 7. *Unto which promiſe our twelve Tribes inſtantly ſerving God day and night hope for to come, for which hopes ſake, King Agrippa I am accuſed of the Jews*, 2 *Cor.* 7. 1. *Having therefore theſe promiſes (dearly beloved) let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.*

SERMON. III.

MATTH. 17. 3.

And behold there appeared to unto him Moses and Elias talking with him.

With LUKE 9. 30, 31.

And behold there talked with him two men, Moses and Elias, who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

HAving spoken of Christs Transfiguration, we come now to speak of those special Accidents and Adjuncts which happened at the time of his Transfiguration. Here are two mentioned.

1. The extraordinary Apparition of *Moses* and *Elias*.

2. Their conference with our Saviour.

In

In the Firſt,

1. The perſons who appeared, *Moſes* and *Elias*.

2. The manner of their appearing, *Luke* ſaith, *they appeared in Glory*. Since the Scripture affixeth a *behold* or note of Attention, wherever this Hiſtory is mentioned; it will not be unprofitable for us to conſider it a little.

Firſt, Who appeared, *Moſes* and *Elias*, theſe were there in perſon, as well as Chriſt was there in Perſon, for it is not a Viſion but a thing really done and tranſacted, Chriſt would have but two, being to give us a glimpſe only, not the full luſtre and ſplendor of his Glory and Majeſty, as he will at the laſt day, when he ſhall come in the Glory of the Father, and all his holy Angels with him.

But why theſe two?

1. *With reſpect to the Goſpel or new Law which he was to ſet up.* It is for the confirmation thereof that *Moſes* and *Elias* appear talking with him, ſhewing the harmony and agreement between them, and the ſubordination of their diſpenſation to Chriſt and Salvation by him. *Moſes* was the perſon by whom the Law was given, and *Elias* was a principal Prophet. The Law is repreſented by *Moſes*, and the Prophets by *Elias*.

Elias. Both did frequently foretell and prefigure the Death and Reſurrection of Chriſt, and all the Scripture which was then written, was uſually called by this term, Law and Prophets, *Acts* 24. 14. *Believing all things that are written in the Law and the Prophets*, and *Mat.* 11. 13. *for all the Law and the Prophets propheſied until John*, *Luke* 16. 24. *They have Moſes and the Prophets let them hear them*, ſo *Acts* 26. 22. *I witneſs no other things then thoſe which Moſes and the Prophets ſay ſhould come to paſs*. So *Mark* 7. 11. *Whatſoever ye would that men ſhould do to you, do you the ſame to them, for this is the Law and the Prophets*. Well then the Books of the Old Teſtament are frequently and ſolemnly thus called, Law and Prophets; the *Meſſiah* was ſpoken of and foretold in both, and the godly before his comming waited for him as ſuch. One place I had almoſt forgotten, *Rom.* 3. 21. *The Righteouſneſs of God without the Law is manifeſted being witneſſed by the Law and the Prophets*. Which ſheweth that not only the perſon of Chriſt was ſet forth, but alſo his inſtitution and Goſpel diſpenſation. Well to manifeſt this conſent here is Law and Prophets, *Moſes* and *Elias* friendly conferring with Chriſt, or rather attending upon him, as ſervants upon

upon their Lord. Christ and *Moses*, Christ and the Prophets are not at variance as the Jews suppose, but here is a fair agreement betwixt them.

2. *With respect to the Persons themselves*, there are many special Reasons; these had been the most faithful, and laborious servants of the Lord, and publick eminent instruments of his Glory, *Moses* a giver of the Law, and *Elias* a restorer of the Law. *Moses* faithful in all the House of God, and *Elias* zealous for the glory of God. Both had ventured their lives, *Moses* by encountring *Pharaoh*, and *Elias Ahab*. Both had seen the glory of God in Mount *Horeb*, and spake with God also, *Moses Exod.* 33. 11. *He saw the Lord face to face, and spake with him as a man doth with his Friend*, and *Elias* 1 *Kings* 19. Both had fasted fourty days as Christ also did, therefore conveniently were these chosen.

3. *With respect to our Profit and Instruction*, Christ would not choose two Angels, for this service, but two Men. Here the business was not to see glorified Spirits, but glorified Bodies; therefore the Angels having no Bodies of their own, and must appear in assumed Bodies if in any, are not fit; therefore two Men that had Bodies wherein they might appear.

But

But you will ſay, if two men muſt appear in glorified Bodies, why not *Enoch* rather then *Moſes*, who was tranſlated into Heaven, and remaineth there with a glorified Body as well as *Elias*.

Anſw. *Enoch* had no publick charge, *Enoch* lived before the legal diſpenſation, theſe both belonged to it, and were chief in it, of great Authority among the Jews, *Enoch* hath an honourable Teſtimony in the Word of God, but had no publick office and charge in the Church, which the other two had, and managed with great Fidelity. By the appearance of *Moſes* the whole legal Oeconomy is ſuppoſed to appear in his Perſon, and by the appearance of *Elias*, the Prophetical Miniſtry, which was a kind of Chancery to the Law, is ſuppoſed to appear alſo. Both do as it were deliver over to Chriſt their whole diſpenſation, and lay it down at his feet, as the Magiſtrates that are to go out of office, ſolemnly reſign the enſigns of their Authority to him that ſucceedeth, and alſo they come both to reverence the majeſty of their ſupream Lord. In ſhort it is for our comfort that one that died, and one alive in glory, ſhould come to ſhew that Chriſt is Lord of quick and dead, *Rom.* 14. 9. *Moſes* was dead, *Elias* tranſlated, theſe two come the one to give a

pledge

pledge of the glory of the World to come; the other of the Resurrection of the dead, which is the way and introduction to it; and both these persons come to attend and adore our Saviour, and do homage to him.

Secondly, They appeared in glory, that is in a corporeal shape, shining with brightness & glory, as Christs body did, bating only for the degree & proportion, that ther might be a difference between the Lord and his Servants. Now whether they appeared in Bodies formed and assumed for the present purpose, and to be laid down again as we do our Garments, or in their own proper Bodies, is often disputed by Interpreters upon this occasion. That they appeared in bodies is certain, for bodily acts, and properties are ascribed to them, as their talking with Christ, their being seen by the Apostles, for a spirit cannot be seen. If in bodies why not their own? It is as easie to the Lord to cause them to appear in their own bodies, as in a body assumed for this special purpose, and service; and they were known by the Disciples to be *Moses* and *Elias*, not by the external Lineaments, for they never saw them in person before, but either were made known to them by some internal Revelation, or by Christs words, or by some words

of

of *Moſes* and *Elias* themſelves, but which way ſoever they knew them, certain it is they knew them, and took them to be *Moſes* and *Elias*, therefore *Moſes* and *Elias* they were, both as to Soul and Body. The Apoſtles that were admitted to this Transfiguration, were not to be deceived by a falſe appearance, for they were admitted to be confirmed in the Truth of Chriſts Perſon and Office, that by what they ſaw they might confirm others. How would it weaken the Teſtimony, if what they ſaw appearing before them in glory, were not the bodies of *Moſes* and *Elias*, but only other bodies aſſumed. Concerning *Elias* the matter is without difficulty, for ſince he ſaw not death, but was tranſlated both body and ſoul into Heaven, why ſhould he lay down his own body and take another to come and ſerve Chriſt upon this occaſion? cauſe ſufficient there was why he ſhould come from the bleſſedneſs of Heaven to Mount *Tabor*, no cauſe why he ſhould lay aſide his own proper body. It is no loſs nor trouble, but advantage to bleſſed and heavenly Creatures, to be ſerviceable to their Redeemers Glory, though it be to come out of the other into this World. But concerning *Moſes* the matter is more doubtful, we read that he died in Mount *Nebo*,

and his body was buried by God in the Plains of *Moab*, so that his Grave was known to no man unto this day, *Deut.* 34. 5, 6. Some think it was preserved from putrefaction by the extraordinary power of God, that he might resume it at this time. The Jews say that God sucked out *Moses* soul from his body with a kiss, and afterwards restored it again, and so he liveth in immortality; but he that looketh for Divinity among the Jewish Rabbins will much sooner find a ridiculous Fable, then any sound Doctrine; suffice it to us that he was really dead, and buryed, and his body mouldred into dust, as our bodies are, and now on this special occasion, raised out of the dust, but after this whether it were laid down in dust again, or carryed into Heaven it is not for us to determine, it may be either according to the Analogy of the Christian Faith: if his body returned to corruption again, surely it is a great honour that it was raised up for this special use, I say it was a great joy to these Prophets to see all their predictions fulfilled in Christ. If we say it entered into Glory? what inconvenience was there; If God would indulge him this peculiar Prerogative to be raised from the dead, and enjoy blessedness both in soul and body before the last day. He granted it to *Enoch*

and

and *Elias*, and thoſe who came out of their Graves after Chriſts death, *Matth.* 27. 53. the great Harveſt is at the laſt day, but ſome firſt-fruits before.

Secondly, *Their Conference with our Saviour*; they talked with him ſaith *Matthew*, they ſpake of his deceaſe which he ſhould accompliſh at *Jeruſalem* ſaith *Luke*; they talked with Chriſt not with the Apoſtles, here is an Apparition to them, but no parley and intercourſe between them and the glorified Saints. The Saints that are glorified are out of the ſphere of commerce of the living, nay it is a queſtion whether they heard at all what was ſaid to Chriſt, but of that in the next verſe.

Here obſerve three things.

1. *What they ſpake of Chriſts death.*

2. *The notion by which his death is ſet forth, it is* ἔξοδος.

3. *The neceſſity of undergoing it, in the word* πληρεῖν, *which he ſhould accompliſh at* Jeruſalem.

1. *What they ſpake of* none could divine, unleſs it had been told us, and the Evangeliſt *Luke* telleth us, *that it was of his death.* This Argument was choſen.

1. Becauſe it was at hand, the next ſolemn Mediatory Action after this was his Death and Bloody ſufferings, after he was Transfigured in the Mount, he went down to ſuffer at *Jeruſalem.*

2. This was an offence to the Apoſtles that their Maſter ſhould dye, *Matth.* 16. 22, 23. *Then Peter took him and began to rebuke him ſaying, be it far from thee, Lord, this ſhall not be unto thee.*

3. This was the Jews ſtumbling block, 1 *Cor.* 1. 23. *We Preach Chriſt Crucified to the Jews a ſtumbling block.*

4. This was prefigured in the Rites of the Law, foretold in the Writings of the Prophets. In the figures of the Law it was repreſented, *Heb.* 9. 22. *and almoſt all things are by the Law purged with blood, and without the ſhedding of blood there is no Remiſſion*, eſpecially the Apoſtle urgeth the entring of the High Prieſt with Blood to the Mercy-ſeat, *verſe* 23, 24. All the legal Sacrifices were ſlain, & their blood brought before the Lord. So the predictions of the Prophets, *Iſa.* 53. 10. *Yet it pleaſed the Lord to bruiſe him, he hath put him to grief, when thou ſhalt make thy ſoul an offering for ſin*, &c. And *Dan.*9.26. *The* Meſſias *ſhall be cut off but not for himſelf.* In ſhort, that Chriſt ſhould dye for the ſins of the World, was the

the great thing represented in the Law and Prophets. *Rabbi Simeon* and *Rabbi Hadersim* out of *Daniel*, that after *Messias* had Preached half seven years he shall be slain.

5. It was necessary that by death he should come to his Glory of which now some glympse and foretast was given to him, *Luke* 24.46. *Thus it is written, and thus it behoved Christ to suffer, and rise from the dead the third day*, that is, with respect to the predictions, verse 44. *All those things which were written in the Law of Moses, and the Prophets and the Book of Psalms concerning me may be fulfilled*, and again *Luke* 24. 21, 26. *Oh fools and slow of heart to believe all that the Prophets have spoken, ought not Christ to have suffered these things, and to have entered into his Glory.*

6. The Redemption of the Church by Christ is the talk and discourse we shall have in Heaven, the Angels and Glorified Spirits are blessing, and praising him for this, *Rev.* 5. 9. *Thou art worthy for thou wert slain, and hast Redeemed us to God by thy Blood.* The Angels *verse* 12. *Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength and glory, and honour and blessing.* The Redeemed Church, and glorified Saints and Angels have all one song, and

one praise, the honour of the Lamb that was slain.

7. It is an instructive pattern to us, that Christ in the midst of his Transfiguration, and the Glory, which was then put upon him forgat not his Death. In the greatest advancements we should think of our desolution, if Christ in all his Glory discoursed of his death, surely it more becommeth us, as necessary for us to prevent the surfeit of Worldly pleasures; we should think of the change that is comming, *For surely every man at his best estate is vanity*, *Psalm* 39. 5. In some places they were wont to present a deaths head at their solemn Feasts; merry dayes will not alwayes last, death will soon put an end to the vain pleasures we enjoy here, and the most shining glory will be burnt out to a snuff.

2. *The notion by which his Death is expressed, his decease* ἔξοδον, which signifies the going out of this Life into another, which is to be noted.

1. In respect unto Christ his death was ἔξοδος, for he went out of this mortal Life into Glory, and so it implyeth both his suffering Death, and also his Resurrection, *Act.* 2. 24. *God hath raised him up, having loosed the pains of Death, because it was impossible he should*

ſhould be holden of it. The Grave was like a Woman ready to be delivered, it ſuffered Throws till this bleſſed burden was egeſted.

2. With reſpect to us *Peter* calls his death ἔξοδον, 2 *Pet.* 1. 15. *I will endeavour that ye may be able after my deceaſe*, the death of the Godly is a going out but from ſin, and ſorrow, to glory, and immortality, as *Iſraels* going out of *Egypt*, (whence the ſecond Book of *Moſes* is called *Exodus*) was no deſtruction and ceſſation of their being, but a going out of the Houſe of Bondage into Liberty. *Paul* ſaith, *I deſire to be diſſolved*, Ἀναλῦσαι, *Phil.* 1. 23. a ſetting ſail for the other World. In Scripture language the body is the Houſe, the ſoul is the Inhabitant, 2 *Cor.* 5. 1. *We know that if our earthly houſe of this Tabernacle were diſſolved, we have a building of God, an Houſe not made with hands eternal in the Heavens.* The ſoul dwelleth in the body as a Man in a Houſe, and death is but a departure out of one Houſe into another not, an extinction but a going from Houſe to Houſe.

3. *The neceſſity of undergoing it, in the word* πληρῶν, this word *accompliſh* noteth three things.

1. His Mediatorial duty, with a reſpect to Gods Ordination, and Decree declared in the Propheſies of the old Teſtament, which when they are fulfilled are ſaid to be accompliſhed. Whatſoever Chriſt did in the work of Redemption was with reſpect to Gods Will and Eternal Decree, *Acts* 4. 28. *To do whatſoever thy hand and counſel determined before to be done.* Now this was the more binding being it was a declared counſel in the Propheſies and Figures of the Old Teſtament, therefore Chriſt cryed out at his death, *John* 19. 30. *It is finiſhed*, or accompliſhed. Meaning principally that the Propheſies, and Figures, and Types which prefigured his death were all now accompliſhed.

2. His voluntary ſubmiſſion which he ſhould accompliſh, noteth his Active and voluntary concurrence; it is an active word not paſſive, not to be fulfilled upon him, but by him; for though his death in regard of his Enemies was violent and enforced, yet he voluntarily underwent it for our ſakes: no man could have taken his Life from him unleſs he had laid it down, *John* 10. 18. it was not forced upon him, but he yielded to it by a voluntary diſpenſation; as to men it was an act of violence, but as to his Father, it was an act of obedience,

ence; as to us, an act of Love; on Chriſts part his Enemies could not have touched him againſt his Will, as indeed they cannot alſo one hair of our heads but as God permitteth.

3. That it was the eminent Act of his Humiliation, for this cauſe he aſſumed humane Nature: his Humiliation begun at his Birth, continued in his Life, and was accompliſhed in dying; all was nothing without this, for leſs could not ſerve the turn, then the death of the Son of God: then all ſufferings were undergone which were neceſſary to take away ſin, therefore there is a conſummation or perfection attributed to the death of Chriſt, *Heb.* 10. 14. *By one offering he hath perfected for ever them that are Sanctified*, there is done enough to expiate ſin to open a way to Heaven and Happineſs, this accompliſheth all that is neceſſary, by way of Merit and Satisfaction.

Now what ſhall we learn from hence, for ſurely ſuch ſolemn actions of Chriſt were not in vain.

I. A notable Argument to confirm the Chriſtian Faith, namely, the conſent between the Law and the Prophets, and Chriſt: for *Moſes* and *Elias* are all Chriſts Miniſters and Servants agreeing in one with him,

him; and therefore appear at his Transfiguration where he is proclaimed to be the beloved Son of God, and the great Doctor of the Church, whom all are bound to hear under pain of Damnation.

I will prove two things,

First, The Neceſſity of this Appearance both to the *Jews*, and us *Gentiles*.

1. To the *Jews* in that Age, for there were three Opinions concerning Chriſt, ſome had a blaſphemous Opinion of him, as if he were an Impoſtor, and called him *Samaritane*, and Devil; ſo the chief Prieſts and Phariſees. *Matth.* 27. 63. *We remember that that Deceiver ſaid, while he was yet alive, after three dayes I will riſe again.* And *Matth.* 12. 24. *This fellow doth not caſt out devils, but by Beelzebub the prince of the devils.* Generally they looked upon him as an Enemy to *Moſes*; *Joh.* 9. 29. *We know that God ſpake to Moſes, as for this fellow we know not whence he is.* Others had a more moderate Opinion, who were alarum'd by his Miracles, and convinced by his Holineſs, *Mar.* 6. 14, 15, 16. *Some ſaid it is Elias, others ſaid it is a Prophet, Jeremias or one of the prophets, but Herod ſaid it is John whom I beheaded, who is riſen from the dead, and therefore mighty works do ſhew forth themſelves in him.* *Herods* Conſcience could not digeſt

geſt *Johns* Murder, therefore he twice ſaith it is *John*, it muſt needs be *John*. The third Opinion was that of the Diſciples, *Thou art the Chriſt, the ſon of the living God, Joh.* 6. 69. Now to ſet all at rights, to confute the blaſphemous *Jews*, to rectifie the moderate *Jews*, to confirm the Diſciples, here come *Moſes* and *Elias* to juſtifie him; they would not have owned him if a Blaſphemer and Impoſtor; nor have come from Heaven to honour him, and do him homage, if he had been an ordinary Prophet; therefore they appear in Glory, and talk with him of his Death.

2. With reſpect to the Modern *Jews*, and us *Gentiles*; this Apparition was neceſſary to confirm us in the Faith both of Chriſts Perſon and Office; that he was the great Teacher ſent from Heaven, to make known the way of Salvation to lapſed Mankind, and *Moſes* and *Elias* muſt be hereafter ſilent, now the great Prophet and Doctor of the Church is brought forth, and no other Revelation or Diſpenſation is to be expected or regarded, now he is brought forth. There is need that this ſhould be ſufficiently evidenced, partly becauſe Chriſt had the Law of *Moſes* to repeal, which was well known to the *Jews* to be Gods own Law, or elſe they and every true Subject

ject of God might refuse to obey him; partly because he had a new Law to promulgate, even the Law of Faith and Gospel Ordinances; and so must manifest his Authority before they can be received and submitted unto with that firm Assent and Consent which is necessary; partly, because he himself was to be received and entertained as the Redeemer of the World, who had Expiated our sins by his Decease at *Jerusalem*, which was a new work, yet Mans Salvation lay upon it. And his Death there was Clouded with many Prejudices; for they put him to death as a false Prophet, guilty of Blasphemy and Sedition: Therefore it needed to be made manifest that such a Man of Sorrows, reckoned among Transgressors, was the Saviour and Redeemer of the World.

Secondly, The Sufficiency of this Evidence. For if *Moses* and *Elias* appear in Glory to Countenance this Dispensation, and declare their hearty Concurrence and Consent; there is no Reason *Jew* or *Gentile* should scruple it; if *Moses* the Lawgiver, and *Elias* so zealous for the Law, consent; why should the *Jew* refuse the Gospel so agreeable to their Dispensation, or the *Gentiles* question a Doctrine so long agoe mani-

manifeſted to the Church by God long before Chriſt and his Apoſtles were in being. Thoſe that lived in ſo many different Ages, could not lay their Heads together to cheat the World with an untruth. There is a double Argument may be drawn hence.

1. The Matter of Fact; *Moſes* and *Elias* did appear to Witneſs their Conſent. Now this dependeth upon the Teſtimony of the Apoſtles preſent, whoſe Teſtimony was by other means ratified and made valuable, 2 *Pet.* 1. 16, 17, 18. *For we have not followed cunningly deviſed fables, when we made known unto you the coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his majeſty. For he received from God the father, honour and glory, when there came ſuch a voice to him from the excellent glory, This is my beloved ſon in whom I am well pleaſed. And this voice which came from Heaven, we heard when we were with him in the holy mount.*

2. Their Conſent in Doctrine, which is obvious in all their Writings, the Apoſtles related nothing concerning Chriſt, but what *Moſes* and the Prophets had foretold, and what was Hiſtory in the New Teſtament was Propheſie in the Old; either as to the Perſon of Chriſt, or as to his Kingdom, the Duties and Priviledges thereof; *Joh.* 5. 39. *Search the ſcriptures, for in them ye think ye have*

have eternal Life, and they are them that testifie of me. So *Ver.* 45, 46, 47. *Do not think that I will accuse you to the father, there is one that accuseth you, even Moses in whom ye trust. For had ye believed* Moses, *ye would have believed me, for he wrote of me. But if ye believe not his writings, how will ye believe my words?* The Old Testament beareth witness of Christs Person, Natures, Offices, Birth, Life, Sufferings, and the Glory that should ensue, 2 *Pet.* 1. 19, 20, 21. *We have also a more sure word of prophesie, whereunto ye do well that ye take heed, as to a light that shineth in a dark place, till the day dawn, and the day-star arise in your hearts. Knowing this first, that no prophesie of the Scripture is of any private Interpretation. For the prophesie came not in old time by the will of men, but holy men of God spake as they were moved by the holy Ghost.* The Apostles taught the same things the Prophets had written, only applyed them to Jesus of *Nazareth* whom they had Crucified, that they might know that he was Lord and Christ. The Heathens take notice that at that time when Christ appeared, there was *Vetus & constans Fama*; Sueton. *Ex antiquis sacerdotum libris* Tacitus. That their King Messiah should come.

Uses.

USES.

1. For Confutation of the *Jews*, and to ſhew their obſtinacy in not receiving Chriſt as the Meſſiah, God had told *Moſes*, *Deut.* 18. 18. *I will raiſe them up a prophet from among their brethren like unto thee, and will put my words into his mouth, and he ſhall ſpeak unto them all that I ſhall command him, and whoſoever will not hearken unto him, I will require it of him.* Which cannot be underſtood of any other Prophet, but Chriſt the Meſſiah, for it is ſaid, *Deut.* 34. 10, 11. *There aroſe not a Prophet in Iſrael like unto Moſes who knew the Lord face to face in all the miracles and wonders which the Lord ſent him to do.* But the Meſſias doth match and overmatch him, he was a Man as *Moſes* was; for the Promiſe was made on that occaſion, let me hear the Voice of the Lord God no more, nor ſee this great Fire, that we dye not; ſaith God, they have well ſpoken, I will raiſe up a Prophet like unto thee from among their Brethren; he muſt be a Lawgiver as *Moſes*, but of a more perfect Law; he muſt be ſuch an One as ſhould ſee God face to face; he is of a Divine Nature, approved to the World by Miracles, Signs and Wonders. As *Moſes* was, ſo Chriſt; *Moſes* divided

divided the Sea as dry Land, Chriſt walked upon it; *Moſes* healed the bitter Waters that were ſick, Chriſt raiſed the dead: All the prejudice is, that he changed the Law of *Moſes* into the Rites and Inſtitutes of the Chriſtian Religion. *Anſw.* That was neceſſary the ſubſtance being once come, that the Shadowes and Ceremonies ſhould be aboliſhed; and beſides, theſe were proper and peculiar to one Nation in the World, namely *Judæa*; the Exerciſe permitted but in one only place of that Country, namely *Jeruſalem*; whither they were all to repair three times each year; but the Meſſias Law was to be common to all men, ſerves for all Countries, Times, Places, Perſons, for he was to be the Light of the Gentiles as well as the Glory of his people *Iſrael*, how ſhould Nations ſo far diſtant from *Jeruſalem* repair thrice every year; or a Woman dwelling in *England* or *America* repair thither for purification after every Child-birth, *Lev.* 12. *When* Moſes *delivered the Law to them*, *Deut.* 18. 15. *The Lord thy God will raiſe thee up a Prophet like unto me, unto him ſhalt thou hearken.* And the Prophets when they propheſie of his Law, *Iſa.* 2. 3. *The Law ſhall go forth out of Sion, and the word of God from Jeruſalem.* *Moſes*'s Law was publiſhed from *Sinai*, not from *Sion*; but the preaching of the

the Goſpel begun at *Jeruſalem*, and from thence was ſpread over all the World. Again it is ſaid, *Iſa.* 42. 4. *The Iſles ſhall wait for his Law*; that is the Maritime Countries. I purſue it no farther now.

2. To us Chriſtians. Our Religion is true, Oh let us be true in the profeſſion of it; otherwiſe it will little help us in the day of our Accounts, 2 *Theſ.* 1. 8. *Taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt.* You ſtand upon the Vantage-ground, but are not Taller in Stature than Heathens and *Jews.* Diſciples in Name, not in Deed; *Joh.* 8. 31. *If ye continue in my words, then are ye my diſciples indeed:* Chriſtians of Letter, not of the Spirit. Oh Reverence Chriſt, if *Moſes* and *Elias* did him Homage. When we have found Truth let us look after Life; and having owned the true Religion expreſs the Power of it.

II. The next thing we learn is the Neceſſity and Value of Chriſts Death. For *Moſes* and *Elias* inſiſt upon his Deceaſe at *Jeruſalem*; which quite contradicteth the *Jewiſh* deceit and eſtabliſheth the Chriſtian Hope. The Death of Chriſt for our Redemption is the great Article of the Chriſtian Faith,

the thing foretold and prefigured by Law and Prophets, *Luk.* 24. 44. and the ground of our Comfort and Peace, *Isa.* 53. 4, 5. *Surely he hath born our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our Transgressions, he was bruised for our Iniquities, the chastisement of our Peace was upon him, and with his stripes are we healed.*

Let us Consider, 1. The Notions by which Chirsts Death is set forth.

2. The Necessity of it.

First, *The Notions by which Christs death is set forth.* Two solemn ones: A Ransom; And, A Mediatorial Sacrifice.

1. A Ransom; λύτρον ἀντὶ πολλῶν *Mat.* 20. 28. ἀντίλυτρον, 1 *Tim.* 2. 6. *Who gave himself a Ransom for all.* A Ransome is a Price given to a Judge, or one that hath power of life and death, for to save the life of one capitally Guilty, or by Law bound to suffer death, or some other evil and punishment. This was our Case, God was the supream Judge, before whose Tribunal Man standeth guilty, and liable to death; but Christ interposed that we might be spared, *Job* 33. 24. deliver him from going down to the Pit, for I have found a Ransom.

ſom. There is a Price or Recompence given in our ſtead.

2. A Mediatorial Sacrifice, *Iſa.* 53. 3: *When thou ſhalt make his ſoul an offering for ſin: Eph.* 5. 2. *Chriſt hath loved us, and hath given himſelf for us an offering and a ſacrifice to God for a ſweet ſmelling ſavour.* He hath undertook the Expiation of our ſins, and the propitiating of God; Gods provoked Juſtice would not acquit the Controverſie it had againſt us, till it were appeaſed by a proper Sacrifice; 1 *Joh.* 2. 2. *He is the propitiation for our ſins.*

Secondly, *The Neceſſity of it.*

1. The ſins and guilty Fears of Mankind, needeth ſuch a Remedy; we are naturally ſenſible that the puniſhment of death is deſerved and due to us by the Law of God, *Rom.* 1. 32. *They which commit ſuch things are worthy of death.* Now theſe Fears are not eaſily appeaſed, *Micah* 6. 6, 7. *Wherewith ſhall I come before the Lord, and bow my ſelf before the high God? ſhall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleaſed with thouſands of rams or with ten thouſands of rivers of Oyle? Shall I give my firſt-born for my tranſgreſſion, the fruit of my body for the ſin of my ſoul?* Chriſt came

and died to free us from them, that we might ſerve God chearfully, *Heb.* 2. 14, 15. *Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf took part of the ſame, that through death he might deſtroy him that had the power of death, that is the devil,* Heb. 9. 14. *How much more ſhall the blood of Chriſt, who through the eternal ſpirit offered himſelf without ſpot to God purge your conſciences from dead works to ſerve the living God.*

2. The Glory of God requires it.

1. To declare his Juſtice, *Rom.* 3. 25, 26. *Whom God hath ſet forth to be a propitiation through faith in his blood, to delare his Righteouſneſs, for the Remiſſion of ſins that are paſt, through the forbearance of God. To declare I ſay at this time his righteouſneſs, that he might be juſt, and the juſtifier of him which believeth in Jeſus.* If God will pardon ſin, there muſt be a fit means to keep up the Honour of his Juſtice, and the Authority of his Law; for ſin is not a wrong done to a private party offended, but a diſobedience to Authority, and diſturbeth the order of Government.

2. To declare his Holineſs, that he is a Pure and Holy God hating ſin. This was demonſtrated in the Sufferings of Chriſt, and the dear rate at which it was expiated: for if this

this was done in the green Tree, what ſhall be done in the dry.

USES.

1: Oh then be affected with this great Miſtery, the death which the Son of God accompliſhed at *Jeruſalem*; look upon it under a double Notion, with reſpect to his Fathers Command, it was an Act of Obedience, carried on with ſuch Humility, Patience, Self-denial, Reſignation of himſelf to God, Charity, Pity, as the like cannot be done by Man or Angel, *Rom.* 5. 19. *by the obedience of one many were made Righteous.* *Phil.* 2. 7. *He humbled himſelf, and became obedient to the death, even the death of the Croſs*; this commendeth Obedience to us. it was an Act of Love, *Gal.* 2. 20. *Who loved me and gave himſelf for me.* *Rev.* 1. 5. *To him that loved us, and waſhed us from our ſins in his blood.* He thought no price too dear for our Salvation, let us love him again who loved us firſt; 1 *Joh.* 4. 19. *We love him becauſe he firſt loved us.* And be contented to ſuffer with him and for him, that we may enter into his Glory; *Rom.* 8. 17. *If ſo be that we ſuffer with him, that we may be alſo glorified together*, if he call us thereunto.

2. Feel the Vertue of it in Heart and Conscience. In Heart, by our dying to sin, then we are planted into the likeness of his death; *Rom.* 6. 5. *They that are Christs have crucified the flesh with the affections and lusts thereof.* *Gal.* 5. 24. *Who his own self bare our sins in his body on the tree, that we being dead to sin should live unto righteousness.* Then Glory in it, *Gal.* 6. 14. *God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world.* In Conscience, 1 *Joh.* 5. 10. *He that believeth in the Son of God hath the witness in himself,* &c. *Heb.* 12. 24. *And to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than the blood of Abel*; doth it appease our guilty fears, and purge our Consciences from the stain and guilt of sin.

III. The State of Future Glory and Felicity.

1. The dead in the Lord are not perished, but live for ever with God in Heaven; for here they appear long after their departure hence, *Luk.* 20. 38. *He is not the God of the dead but of the living, for all live unto him.* They all live to God though they are gone

gone out of the ſphere of our commerce, they have another Life with God. Now fix this in your hearts, for many carry it ſo as if there were no Immortality or Life to come; we do not vaniſh into the Air when we die; *Moſes* is ſomewhere, and *Elias* ſomewhere, in the Hand of God, and can appear when God will have them.

2. The Saints appeared in a true, and in their own Bodies, to eſtabliſh the Faith of the Reſurrection; their bodies were reſerved for this uſe; one of them was already in Glory in ſoul and body, the other now raiſed out of the duſt after many years Burial; and why cannot God gather up our duſt again and enliven it, that we may accompany Chriſt at his coming.

3. This Inſtance ſheweth alſo the Degrees of Glory. All the Saints have their Portion in Bliſs, but not a juſt equality. *Moſes* and *Elias* appeared in Glory, not *Enoch*; nor were any of the reſt admitted to this ſolemnity. Here were three choice diſciples, when the reſt ſtood at a remote diſtance; ſo two glorified Saints, but the reſt not admitted to this Honour, but ſtood waiting for his glorious Aſcenſion. There is difference on Earth in the Worldly State, ſome have greater Riches, Honours and Dignity than others; difference in the

Church, both in Gifts and Graces; yea a difference in Hell, some have a hotter, others a cooler punishment; so in Heaven, according to eminency in Holiness and Faithfulness with God; otherwise there would not be a suitableness in Gods dispensations.

4. The perfect subjection of the glorified spirits to the will of God, either to remain in the Vision of God, or to be imployed in the service of their Redeemer; we should think that a self-denial, which they count an Happiness, to come from Heaven to Mount *Tabor*; they take up, or lay down a body, as God pleaseth. Heaven is a state not onely of perfect Happiness, but of exact conformity to God.

5. We shall have the Company of the Blessed Saints in Heaven. The disciples here did not onely enjoy the company and sight of Christ, but the company and sight of *Moses* and *Elias*, being glorified Saints; so in the Heavenly Life; *Mat.* 8. 11. It is made a part of our blessedness in the Kingdome of God, *to sit down with Abraham, Isaac and Jacob*; And *Heb.* 12. 23. *Ye are come to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect*, Here we are joyned

to

to them by Faith and Hope; there by ſight and Fellowſhip. The company of wicked Men is now grievous and tedious to us, *Ezek.* 2. 6. but we ſhall have better company hereafter, here we often part with our choiceſt Friends and Acquaintance, but there we ſhall meet and never part more; It is not to be imagined but that we ſhall have the comfort of our glorified Fellow-creatures. The Body hath its Objects and Felicity fit for a Body.

6. The Saints ſhall know one another, as the diſciples knew *Moſes* and *Elias*, though not by Countenance, having never ſeen them before, but by Revelation; Chriſt told them who they were, and we who have known before our old Acquaintance ſhall know them again. Memory is not aboliſhed, but perfected; we ſhall make one body, one ſociety; now we ſhall not converſe as ſtrangers, *Abraham* knew *Lazarus*, *Luk.* 16. 25. Miniſters, 1 *Theſ.* 2. 19. *What is our hope or joy or crown of Rejoycing, are not even ye in the preſence of our Lord Jeſus Chriſt at his coming.* Chriſts Argument, *Luk.* 16. 9. *Make to your ſelves friends of the mamon of unrighteouſneſs, that when ye fail they may receive you into everlaſting habitations.* Angels know not onely themſelves, but all the Elect now; how elſe do they Miniſter about

about them, they know the least believer, *Math.* 18. 10. *Take heed that ye offend not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.* And they are at length to gather them from the four Winds, Matth. 13. 41. *The Son of man shall send forth his Angels, and they shall gather out of his kingdom all things that do offend.*

7. The Conference of the Blessed Saints; we shall be with them, speak to them, hear them speak to us, though not after an earthly manner. We have now Bodies, and so Tongues and Lips, which are the Instrument of Speech; Ears, which are the Instruments of Hearing; now these would seem vain, and to no purpose, if there were no use of Speech and Hearing. It was a blessed thing for *Peter*, *James* and *John*, to stand by and hear the conference between Christ, *Moses* and *Elias*, 1 *King* 10. 8. *Happy are thy men, happy are these thy servants which stand continually before thee, and hear thy Wisdom.* Much more may it be said here.

USE. Well then, Christian Religion is True, Christs Death Necessary, Eternal Life Certain, Oh let our Time, and Hearts and Care be taken up about these great and glorious

glorious things, Meditate on them, ſeek after them, firſt begin with the ſureneſs of Chriſtian Doctrine, that you may lay a good Foundation that Chriſt is the Teacher of the Church, *who hath brought life and immortality to light through the Goſpel*, 2 *Tim.* 1. 10. then penitently ſue out your Pardon, in the name of Chriſt, depending on the Merit of his Death, and make this Eternal Life and Happineſs your choice, and the ſcope of your Life and Converſation, 2 *Cor.* 4. 18. *While we look not at the things which are ſeen, but at the things which are not ſeen, for the things which are ſeen are temporal, but the things which are not ſeen are Eternal.*

SERM.

SERMON. IV.

MATTH. 17. 4.

Then answered Peter and said unto Jesus, Lord it is good for us to be here; if thou wilt let us make three Tabernacles, one for Thee, and one for Moses, and one for Elias.

With LUKE 9. 32, 33.

But Peter and they that were with him were heavy with sleep, and when they were awake they saw his Glory, and the two men that stood with him. And it came to pass as they departed from him, Peter said unto Jesus, Master, it is good for us to be here, and let us make three Tabernacles, one for Thee, and one for Moses, and one for Elias, not knowing what he said.

WE are upon the Adjuncts of Christs Transfiguration.

The first was the Appearance of *Moses* and *Elias* talking with him. The

The Second is the entertainment which the Apostles gave to this glorious dispensation, or their behaviour under it. Three Things are Observable.

1. *Their Posture for some while, and Peter and they that were with him were heavy with sleep.*

2. *Peters Motion when they were awake, let us build here three Tabernacles.*

3. *The Censure of it, not knowing what he said.*

First, Their Posture after the Transfiguration was begun, and *Peter, and they that were with him were heavy with sleep.* This sleep might arise either from a common natural cause, or from a special cause peculiar to this dispensation.

1. A common natural cause, being tyred with labour in ascending the Mountain, for it was ὑψηλὸν λίαν, exceeding high. Or it was with watching, for they tarried there all night, and Christ continued long in Prayer, and possibly being a little withdrawn from them, as in his Agonies, he was Transfigured before them.

2. The special cause of this sleep was the extraordinary Apparition, as the Prophets often were in a deep sleep and trance, when they

they saw the like, *Dan.* 8. 18. *As the Angel* Gabriel *was speaking to me, I fell into a deep sleep, with my face towards the ground.* Again *Dan.* 10. 9. *When I heard his voice, then was I in a deep sleep.* So the Prophet *Zechariah* in the midst of his Visions, *Zech.* 4. 1. *The Angel of the Lord wakened me as one in a deep sleep,* any eminent passion causeth sleep, and they were astonished so with these visions and representations, that nature fainted under them, and they fell into a sleep, so the Apostles seeing Christ in the midst of fervent Prayers Transfigured before them.

Now whether it came from the one cause or from the other, we must conclude this sleep was a weakness on their parts, but directed and overruled by God for just and wise Reasons.

1. It was a weakness and infirmity on their part, for questionless they were to attend with all vigilancy to this manifestation of our Saviours glory, and observe the passages of it, why else did he take them into the Mountain a part, but as Witnesses of it, as they were to watch in his Agonies, so in his Transfiguration it was a fault then, *Mat.* 26. 40. *When he cometh he findeth them asleep. What could you not watch with me one hour.* But the best men are clogged with hu-

humane infirmities, in the most glorious manifestations of God to them.

2. The Providence of God is to be observed in this sleep; that which came to pass through their Fault was ordered by Gods Providence, for if they had been awake they had heard all the discourse that passed between Christ and the two great Prophets, which neither their present condition, nor the state of the time did permit. Christ had told them that he should suffer an ignominious death, which they did not throughly understand, nor could they reconcile it with the present thoughts which they had of the *Messiah*, nor was it fit for them to hear all, how the death of Christ was foretold in the Prophesies prefigured in the Sacrifices, shadowed out in all the rest of the Types of the Law, and sung of in the book of Psalms to satisfie the Justice of God, and open a way for his Mercy, and the gift of the Holy Spirit. Christ would not have the great work of his dying hindered, and these things they were not to learn from *Moses* and *Elias*, but he would teach them himself after the Resurrection, *Luke* 24. 44, 45, 46. *These are the words that I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me, then*

then opened he their eyes that they might understand the Scriptures, and said unto them, thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day. And the full knowledge of them was reserved till the pouring out of the Spirit on the day of Pentecost: if they had heard them now they would have begotten scruples, and troublesome thoughts in their minds, and hindered the present service.

Observe hence our weakness during the time we are invironed with mortality, that we cannot bear up long under spiritual duties, either our hearts are soon overcharged with wonder & astonishment, or else we yield to natural infirmities; however let it be a warning to us against sleepiness in the worship of God. It is true the best may be surprized with it, as here Christs Disciples; yet it was a sin in them to be asleep when Christ was at Prayers, and it is a sin God hath severely punished, witness *Eutychus*, *Acts* 20. 9. *And there sat in the window a young man named Eutychus, being faln into a deep sleep, and as Paul was long Preaching he sunk down with sleep, and fell down from the third loft, and was taken up dead.* Mark though the Sermon continued till midnight, and it was a youth that slept, yet he fell down as dead: it was a small sin, a sin of infir-

infirmity, a boys sin, yet God would leave this warning, I do not animadvert too severely upon this infirmity, only give you caution; Christ praying all night on mount *Tabor*, this weakness prevailed on these choice Apostles, and elsewhere during the time of Christs Agonies, yet we are to strive against it, and be sure it may be said of us as of them, *Mark* 26. 41. *The spirit is willing but the flesh is weak.* Make conscience of avoiding this sin, do not compose your selves to sleep, do not come to these duties spent with labours, and Worldly cares, nor clogged with excess of meat or drink, nor having defrauded our selves of necessary refreshing by sleep, by vain pleasures the night before.

Secondly, Their carriage when they were awake, when they awaked they saw his Glory, and the two men that stood with them, they saw Christ transfigured before they fell asleep, but I think they saw not *Moses* and *Elias* before, but now saw them, that they might give testimony of it to the Church, not by common fame, and hear say, but as eye Witnesses, and they knew *Moses* and *Elias* either by information from Christ, or some secret instinct and Revelation of the Spirit, or as hearing some part

of the discourse they heard enough to shew what they were, or what the general matter of their discourse was. But that which is most remarkable is *Peters* motion and proposal, *It came to pass to pass as they departed from him*, just as they were parting *Peter* said, *Lord it is good for us to be here, let us make three Tabernacles, one for Thee, one for Moses, and one for Elias.* He mentioned no distinct Tabernacle for himself and fellow Disciples, because they would be with Christ attending on their Master in his Tent.

The Motion in the general is rash, sudden and unadvised, but being made by a good man though under a passion, there is something good and something bad in it.

1. That which was good in it is, he yet retaineth his Reverence.

1. That he submitteth his proposal to the judgement of his Lord and Master, wherein he expresseth his Reverence of Christ, Lord if thou wilt; he desireth a continuance of this dispensation, leaveth it to his consent, acknowledging herein his Wisdom and Authority.

2. It sheweth the valuableness and felicity of conversing with Christ, and the glorified Saints; for when but two of them appear in

in Glory talking with Christ, *Peter* said it is good to be here, to continue and abide in this place together with thy self, *Moses* and *Elias*. What a blessed dignity is this, the Glory of Heaven is so ravishing and satisfactory to the soul, that the soul can rest in the least glimpse and degree of it. If a glimpse, what is the fulness, if the splendor of his humanity not yet Glorified be so great what is the Glory of his Godhead? If a sight of these things at a distance, what is the participation, when the Glory shall be revealed in us, or we shall appear with him in Glory? If *Moses* and *Elias*, what is the company of all the Saints and Angels? If it be thus at Mount *Tabor*, what will it be in Heaven, when all the World is renewed, and refined, and the Church gathered together in one great Assembly.

3. *The nature of a state of Glory*, and how easily it maketh us to forget all things here below, *Peter* had a Family, and Houshold affairs to mind, for we read in the Gospel that his Wives Mother was sick and cured by Christ, *Matth.* 8. 14. he had Friends and a Brother called *Andrew*, who was one of the Disciples of Christ, left below in the Valley, *John* 1. 40. nay he forgot his own present condition of Life, which could not long brook his remaining in that Mountain

without the ſupply of Food, and other neceſſaries. Now all this ſheweth that when we are tranſlated to Heaven we ſhall be ſo raviſhed with that kind of Life we ſhall have there, as that all ſenſe and memory of things that we have left behind ſhall ceaſe, as *Peter* being raviſhed with this ſight and ſpectacle, thinketh not of Kindred, Friends or Houſhold, or any kind of Worldly comfort, but ſaith onely it is good to be here; ſo that it teacheth us, that the delights of the other World, make us forget all our concernments here below, all ſhall be forgotten and ſwallowed up in that heavenly delight we ſhall have there.

2. That which was Evil in it.

1. That he miſtook the nature of the preſent diſpenſation, this was to be a repreſentation not a Fruition, to be tranſient and momentany, for confirmation not poſſeſſion, rather a *viaticum*, a bit by the way, then a Feaſt. It was good and commendable to be affected with joy, and delight in the preſence and company of Chriſt, and *Moſes* and *Elias*, but it was not to be reſted in as their full Reward.

2. If this requeſt had taken place, the work of our Redemption had been hindred, what had become of Chriſts Death and Paſſion, which he ſhould accompliſh at

at *Jerusalem*; all our happiness dependeth on that, and if God should give way to our carnal desires, what mischief would ensue. If Christ had hearkened to him he would not have gone up to *Jerusalem* to suffer, nor would any man living have dared to lay hands upon him while he continued in this Glory and Majesty.

3. This request was injurious to *Moses* and *Elias*, that they should utterly forsake their Heavenly Mansions for an abode on Earth, and therefore to desire their continuance there, was to desire their loss, they were a little time to appear on Earth with Christ, and then to return to their blessedness, or to the enjoyment of the sight of God in the third Heavens.

4. It was injurious to Christ, to hope to learn something from *Moses* and *Elias* which Christ could not teach them, and to equal them with his Lord and Master, in building Tabernacles for all three alike and without difference, was some lessening of his respect to Christ. If they were to learn any thing from them they were to consult the Books not the Persons, *Luke* 16. 29. *They have Moses and the Prophets, let them hear them*, and the desires of extraordinary means argueth a contempt of ordinary.

5. It was an error to imagin that Tabernacles were neceſſary for *Moſes* and *Elias*, who now appeared in ſuch Heavenly Glory in the Mount, they needed not earthly Houſes, and Tents, to dwell in, to defend them from the injuries of the weather, neither had they ſuch preſent conveniencies to prepare them.

Thirdly, *The cenſure of the Holy Ghoſt, Luke* ſaith, *not knowing what he ſaid*, In *Mark* chap. 9. 6. *He wiſt not what to ſay, for they were ſore afraid.* They were words of a man in a Rapture, or ſurprized with great aſtoniſhment. There were two affections dazled with the Majeſty of this Glory, and tranſported with joy; there was alſo a great fright uſually, τὰ λύπης φοβερὰ, ſuch things as bring a hurt occaſion fear, and alſo things of excellent Glory, ſuch as ſurpaſs our preſent meanneſs; as here the change of Chriſts Perſon, and the glorious Appearance of the great Prophets, ſo long ſince ſeparated from the commerce of mankind.

Obſerve, before we proceed, the inconvenience of great and exceſſive Paſſions, they make us ſpeak we know not what, *Peter* is an inſtance in Scripture, let us keep to him, you ſee him ſurprized with a great paſſion

paſſion of fear, when at Chriſts command a great draught of Fiſh came to hand in an unlikely time, *Luke* 5. 8, 9. *Depart from me, for I am a ſinful man, O Lord. For he was aſtoniſhed, and all that were with him, at the draught of Fiſhes that they had taken,* you find him at other times tranſported with a paſſion of exceſſive Reverence or Humility, *John* 13. 8. *Lord thou ſhalt never waſh my feet.* With a paſſion of Love, or Pity to his Maſter, *Lord let it be far from thee, this ſhall not be unto thee,* when his Maſter had foretold his death, *Mark* 16. 22. in caſe of contempt of Chriſt: here with a paſſion of joy or raviſhment, or tranſport of ſoul, *Lord it is good for us to be here.* Now all theſe paſſions were religiouſly exerciſed, but it is dangerous when Religion, which ſhould bridle and govern our paſſions, is made the matter and fuel of them. Paſſionate joy, or paſſionate fear, paſſionate reverence, or paſſionate zeal, and anger, may eaſily tranſport us to ſome uncomely action or motion, for though in all theſe there was Religion at top, yet ſin at the bottom; and therefore you ſee how much it concerneth us to moderate and reduce our ſelves to a due temper, for paſſion cauſeth us to do things without and againſt reaſon, yea to ſpeak and do we know not what, and when

Religious matters over heat our affections we may erre exceedingly.

Now having opened this part of the Hiſtory, let us obſerve ſomething that conduceth to our practical inſtruction.

I. Doctrine, *That the ſtate and condition of the glorified Saints, is a moſt delightful ſtate and condition.*

For when *Peter* had but a glimpſe of it in the transfiguration of Chriſt, it ſeemed ſo raviſhing and transporting, that here would he abide and ſtay by it; ſo was he affected with joy in the company and preſence of Chriſt, and *Moſes*, and *Elias*, appearing with him, that all his natural comforts and relations were forgotten. This would compenſate all, if once we be gotten into this bleſſed eſtate, we ſhall never deſire to come out of it and part with it, this which the Diſciples had, was but a little glimpſe, and taſt of the Life to come, this muſt needs be ſo; it is called joy, *Mat.* 25. 21. *Enter thou into the joy of thy Lord, and fulneſs of joy*, *Pſal.* 16. 11. *In thy preſence there is fulneſs of joy, at thy right hand there are pleaſures for evermore*, no better eſtate can be expected. The Soul is at reſt

as

as having obtained its end. And it is also proved by the priviledges and benefits the Saints shall enjoy in the world to come.

1. *A Freedom from all Evil, which here are matter of Grief to us.* And
2. *The Fruition of all Good, which may any way bring Joy, and Delight and Contentment.*

1. *There is a Freedom from all Evil.* There is a twofold evil, either of Sin or Punishment. In Heaven there is neither Sin nor Misery.

1. To begin with sin, that is the worst evil, because it maketh us hateful to God, and grieveth the Saints most, *Rom.* 7. 24. *Oh wretched man that I am, who shall deliver me from the body of this Death.* If any man had cause to complain of Afflictions, *Paul* much more being often imprisoned, whipped, stoned, but his lusts troubled him more then scourges; and his captivity to the Law of sin more then Prisons. Gods children are most weary of the World, because they are sinning here, whilst others are glorifying of God, and enjoying God and the company of his blessed Ones. Now in Heaven there is no sin, *Eph.* 5. 27. there is neither spot nor

nor blemish nor wrinkle on the face of the glorified Saints, their faces were once as black as yours. But now they are washed in the Lambs blood and fully cleansed, now with much ado we mortifie sin, but then it is nullified; but if we subdue the power of sin we do not get rid of the being of it, but then we are rid of all at once, of all sin, and temptation to sin. There was a Serpent, a tempter in Paradise, but there is none in Heaven; the devil is shut out, and the old man is left in the Grave never to rise more.

2. There is not the least evil of Affliction, *Rev.* 21. 4. *All tears shall be wiped away from their eyes*, whatsoever is painful and burdensome to nature, is a fruit of sin, a brand and mark of our Rebellion against God. Therefore when sin is done away, Affliction which is the fruit of it, is done away also. In Hell there is Evil, and onely Evil; in Heaven Happiness, and onely Happiness; here our wounds are healed, but the scars remain, something to put us in mind that we have sin yet dwelling in us, but there all the effects of it cease, there is neither death, nor sorrow, nor crying, nor any more pain.

2. *They shall enjoy all Good things*, which shall

ſhall bring Joy and Comfort to them, in bleſſedneſs there is a confluence of all Good, our joyes are full and eternal.

1. There is the immediate ſight and preſence of God, and Jeſus Chriſt, who ſhall be all in all to them, 1 *Cor.* 13. 12. *Now we ſee through a glaſs darkly, but then face to face, now I know in part, then ſhall I know as alſo I am known.* And John 17. 24. *Father I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my glory which thou haſt given me; for thou loveſt me before the foundation of the World.* We are brought into the preſence of him who is bleſſedneſs it ſelf.

2. The ſociety of all the bleſſed Angels and Saints glorified, *Mat.* 8. 11. *Many ſhall come from the Eaſt and Weſt, and ſhall ſit down with Abraham and Iſaac, and Jacob in the Kingdom of Heaven.*

3. The perfection of all Heavenly gifts both in ſoul and body.

(1.) In Soul, that is the Heaven of Heaven, 1 *John* 3. 2. *Now are we the ſons of God, but it doth not yet appear what we ſhall be, but this we know that when he ſhall appear we ſhall be like him, for we ſhall ſee him as he is,* *Pſalm* 17. 15. *When I awake I ſhall be ſatisfied with thy Image and likeneſs*, by knowing we come to Love, and by loving God

God we know him, there is Vision, Assimilation, Satisfaction, the object is efficacious, the intimation vigorous and clear, the subject prepared for the impression.

(2.) In Body, *Phil.* 3. 21. *Who shall change our vile Body, that it may be fashioned like unto his glorious body*, the body shall be endued with all glorious qualities as brightness, strength, agility, it is a body wholly impassible and incorruptible, fit for the operations of a glorified soul, and with it shall for ever remain a glorious Temple of the Holy Ghost, therefore it is good to be here.

USES.

1. Let this draw forth our Love to such a blessed estate, which is so full of delight and contentment, and wean us from these things which are most pleasing in the World.

1. The best estate in the World is but vanity, altogether vanity, *Psalm* 39. 5. mingled with some grievances. Wealth hath its incident cares, and Honour its tortures; and all pleasures here are but bitter sweets: there is a Worm that feedeth on our gourd, and will in time wither it. At last death commeth and then the lust of the World is gone,

gone, 1 *John* 2. 17. *The World passeth away and the lust thereof.* The Godly themselves have but a mixed estate, because of remaining infirmities, they live here in a Vale of tears and snares, and sin doth not gasp its last till death removeth us from this sinful flesh, and puts us into the sight of God himself: Wherefore the Saints are groaning and longing for the parting day, when putting off the flesh we shall put off sin, and come and dwell with God for ever.

2. None are translated unto Heaven, but such whose hearts are there first, 2 *Cor.* 5. 2. *In this we groan earnestly desiring to be cloathed upon with our house which is from Heaven: Phil.* 1. 23. *I desire to be dissolved and to be with Christ, Rom.* 8. 23. *We that have the first Fruits of the spirit groan within our selves waiting for the Adoption, the Redemption of our bodies.* A Christian waiteth and longeth for a purer state of bliss and immortality; the first Fruits shew what the Harvest will be, and a taste what the Feast will prove: though they are thankful for this refreshing by the way, yet they are longing to be at home, cannot be contented without it.

3. The excellency of this estate requireth it, if it be not worth your desires and best Affections it is little worth. Christ procured

cured it for us by a life of Labours and Sorrows, and the pangs of a bitter curſed death, and when all this is done ſhall not we deſire it and look after it, that is foul ingratitude. Oh then let your Hearts be upon it, deſire muſt go before delight.

2. To move us to labour for it, and ſeek it in the firſt place, and to get it aſſured that we have a part in this bleſſed and joyful condition, *Mat.* 6. 33. *Seek ye firſt the Kingdom of God, and the Righteouſneſs thereof, Luke* 13. 24. *Strive to enter in at the ſtrait gate.* So 2 *Pet.* 1. 10. *Give diligence to make your calling and election ſure.* What profit is it to know that there is ſuch a bleſſed and joyful eſtate if we have no? intereſt in it. Heaven is worth our pains, and will bear all the coſt we can lay out upon it, ſo the children of God thought, *Acts* 26. 7. *Unto which promiſe our twelve Tribes inſtantly ſerving God day and night, hope to come,* if we do not deſire it, we do not believe it; if we do not labour for it we do not deſire it.

3. *Let us comfort our ſelves with the hopes of this bleſſed and joyful condition.*

1. Againſt all the miſeries and afflictions of this preſent Life, theſe are neceſſary, we would ſleep too quietly in the World, if we did

did not ſometimes meet with thorns in our beds, we ſhould be ſo pleaſed with our entertainment in the way, as we ſhould forget home; but God awakeneth us out of our drowſie fits by ſharp afflictions, as if he ſaid, *ariſe, depart hence, this is not your reſt*, *Micah* 2. 10. while we wallow in ſenſual comforts, our hearts ſay it is good being here.

2. When there is a joyful and bleſſed condition beyond them; it is ſome comfort in this ſhipwrack of mans felicity, that we can ſee banks and ſhoars, a landing place, where we may be ſafe and enjoy our repoſe, *To you that are troubled reſt with us, when the Lord Jeſus Chriſt ſhall be revealed from heaven with his mighty Angels*, 2 *Theſſ.* 1. 7. Here our days are ſorrow and our travail grief, but there is our repoſe.

3. That our joy and contentment is ſo infinitely above our ſorrow, and trouble, 2 *Cor.* 4. 7. ſo that in all the troubles and ſorrows of this Life, we may look beyond them and through them, to the joy and comfort of the Life to come. This joy is ſet before us in the promiſes of the Goſpel, *Heb.* 12. 2. *Chriſt for the joy that was ſet before him, endured the croſs*, &c. and *Heb.* 6. 18. *Who have fled for refuge to lay hold on the*

hope

hope set before us, we see it by Faith though not by sense.

II. Doctrine. *That one of the diseases of mankind is, that we catch at felicity without considering the way that leadeth to it.*

Peter seeing and apprehending this estate to be an estate of Happiness, and Glory, doth not consider what he must first do, and first suffer, before he could come to converse with Christ, and the glorified Saints. Our Saviour had lately told him that he must deny himself, and take up his Cross and follow him, but *Peter* overlooketh all this; and saith it is good to be here: he would be glorified before he was abased, and had suffered all the afflictions foretold, and would have his wages before he had done his work. Every one would enjoy Christs Glory and Happiness, but we do not like his yoke, are loath to submit to his Cross. If we would enjoy happiness with Christ, and the glorified Saints, we must be humbled with them, and suffer with them first. But we would triumph before we had fought any battle, and receive the Crown before we have run our Race, and reap in joy, before we have sowed in tears,

tears, or performed that neceſſary work that God requires at our hands.

Now the Reaſons of it are theſe.

1. Becauſe by nature we love our own eaſe and contentment, *Gen.* 49. 15. *He ſaw that reſt was good.* We are loath to undergo the Croſs, and deſirous to enjoy Happineſs and Glory before and without Afflictions; but this is an untimely and preposterous deſire, proceeding from ſelf-love. God hath appointed another order, that the Croſs, ſhould go before the Crown, *Rom.* 8. 17. *If ſo be that we ſuffer with him that we may be glorified together.*

2. From the Libertiniſm and yokeleſneſs of our natures, and that Spirit of unſubjection, which is ſo natural to us, *Rom.* 8. 7. *The carnal mind is enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be*, *Pſalm* 2. 3. *Let us break their bands aſunder, and caſt away their cords from us.* Duties are more diſpleaſing to the fleſh, then Happineſs, and we like pardon and Life, more then we like ſtrictneſs, purity, and that watching and ſtriving, and waiting, and exerciſing our ſelves unto Godlineſs, which the Scripture calleth for.

USE.

To press us to get this disease cured, and our Hearts reconciled to our duty, as well as to our Happiness. These Considerations may be an help to you.

1. God is a Governour, as well as a Benefactor; and must be respected in both Relations; and therefore we must not only desire and wait for his benefits, but submit to his Government; his Government is seen in his Laws, and Providence. In his Laws he appoints our Duty, in his Providence he appoints their Trials; to refuse either, is to question his Soveraignty; *Psal.* 12. 4. *Who have said, With our tongues will we prevail, our lips are our own, who is Lord over us. Exod.* 5. 2. *And Pharaoh said, who is the Lord that I should obey his voice to let Israel go, I know not the Lord, neither will I let Israel go*; so also not to submit to his Trials. Therefore now, if we love God as a Benefactor, we must be subject to him as our true and proper Soveraign, who will bring us to Heaven in what way he pleaseth.

2. The Terms and Means appointed conduce to mortifie our Love to the false Happiness; for one great part of Religion is to draw

draw off our hearts from the vain Pleaſures and Honours of the World, the other part is to carry us on in the purſuit of the true Happineſs; a Receſs from the World, and an Acceſs to God; Mortification and Vivification. We ſhall ſit down with preſent things, if we abandon our ſelves to our ſenſual Inclinations, *Luk.* 16. 25. ſo that our deſires of the true happineſs will be feeble, and eaſily controuled, if we ſubmit not to the means.

3. The care and due obſervance of the Means, ſheweth the value and Reſpect to the true Happineſs. If we do not labour for it, and ſuffer for it, we do not value it according to its worth. There is a ſimple, naked Eſtimation, and a practical Eſteem; Naked Approbation, *Rom.* 2. 18. *And knoweſt his will, and approveſt the things that are excellent, being inſtructed out of the Law.* The Practical Eſteem, is a Self-denying Obedience, *Rom.* 2. 7. *To them who by patient continuance in well-doing ſeek for glory,* &c. Then they reſpect means, and end together, and ſubmit to the one, to obtain the other. If the wicked are ſaid to deſpiſe Eternal Happineſs, it is not ſimply as Happineſs, nor as Eternal; for they that love themſelves would be happy, and everlaſtingly happy, but it is in conjunction with

the Means, as the *Israelites* despised the pleasant Land, and murmured in their Tents, *Psal.* 106. 24. *Yea they despised the pleasant land, and they believed not his word, but murmured in their tents, and hearkened not to the voice of the Lord.* The Land was a good fertile Land, but afar of; and because of Giants, and walled Towns, and so no thought worthy the pains and difficultiest to be undergone. Heaven is a good place, but out of Indulgence to the Ease of the Flesh, we dislike difficulties, and strictness of holy walking.

4. The difficulty of Salvation lies not in a respect to the End, but the Means; and therefore the Trial of our Sincerity must rather be looked for there. There is some difficulty about the End, to convince men of an unseen Felicity; but that may be done in part by Reason, but savingly and throughly by the Spirit of Revelation, *Eph.* 1. 18. *The eyes of your understandings being inlightened that ye may know what is the hope of his calling, and what the riches of the glory of his Inheritance in the Saints.* But man is sooner convinced, than converted, than drawn off from worldly Vanities, that he may seek after this happiness, and usually we have a quicker ear for offers of Happiness, than Precepts of Duty and Obedience.

ence. *Balaam, Numb.* 23. 10. *Oh that I could die the death of the Righteous, and that my latter end were like his. Joh.* 6. 34. *Evermore give us this bread of life.* But a true Chriſtian, *if by any means I may attain to the Reſurrection of the dead, Phil.* 3. 11.

5. The Neceſſity of this Self-denying, Reſignation of our ſelves to God to bring us to Heaven in his own way is neceſſary. That we may begin with God; *Luk.* 14. 26. *If any man come to me and hate not father and mother and wife and children and brethren and ſiſters, yea, and his own life alſo, he cannot be my diſciple.* And alſo that we may be true to him, and go on with him and be fortified againſt all the difficulties we meet with in the way to Heaven, *Heb.* 11. 35. *Others were tortured not accepting deliverance, that they might obtain a better reſurrection, that none of theſe things move us. Acts* 20. 24. *Mat.* 20. 22. *Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſme that I am baptized with?*

6. There is ſuch an inſeparable connexion between the End and Means, that God will not give us the one, without the other: if we believe, mortifie, waite, ſuffer, then ſhall we reign with him, otherwiſe not.

Doct. III. *Much evil would ensue, if we had our Desires in all those thing that we think good for us.*

Peter said, *It is good for us to be here*, but alas how ill would it have been for the World if Christ had abode still in the Mount. *Peters* instance sheweth us two things.

1. That we are apt to consult with our own Profit, rather than Publick Good. The World needed him, he had great business to do in the Valley, but he would be in the Mount. It is our Nature, if it be well with our selves, to forget others. *Peter* little minded his Fellow Apostles, the Redemption of the World, the Conversion of Nations, *&c.*

2. How much we are out when we judge by present sense, and the Judgment of Flesh. We consult with the ease of the Flesh, and so desire Rest more than Pains and labour; what pleaseth rather than what profiteth. *Peter* saith, *It is good to be here*, but he must labour first, suffer first, before he entreth into Glory.

Well then, Let us learn by what measure to determine Good or Evil.

1. Good

1. Good is not to be determined by our Fancies and Conceits, but by the Wiſdom of God: for he knoweth what is better for us, then we do for our ſelves; and the Divine Choices are to be preferred before our fooliſh Fancies; and what he ſendeth and permitteth to fall out, is better for us than any thing elſe. Could we be perſwaded of this, how would we be prepared for a chearful Entertainment of all that is or can, or ſhall come upon us. God is wiſer than we, and loves us better than we do our ſelves. The Child is not to be governed by his own Fancy, but his Fathers Diſcretion, nor the ſick Man by his own Appetite, but the skil of the Phiſitian. It is Expedient God ſhould diſpleaſe his People, for their Advantage; *Joh.* 16. 6, 7. *Becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart. Neverthleſs I tell you the truth, it is expedient to you that I go away.* We are too much addicted to our own Conceits; Chriſts dealing is expedient and uſeful, when yet it is very unſatisfactory to us. He is to be Judge of what is good for us, his going or tarrying, and not we our ſelves: We are ſhort-ſighted Creatures, diſtempered with Paſſions; our Requeſts many times are but Ravings, we ask of God we know not what, as the two Brethren, *Matth.* 20.

22. we pray our selves into a mischief and a snare, and it were the greatest Misery if God would carve out our Condition according to our own Fancies and Desires.

2. That Good is to be determined with respect to the chief Good, and true Happiness. Now what is our chief happiness, but the Enjoyment of God. Our happiness doth not consist in outward Comforts, Riches, Health, Honour, Civil Liberty; or comfortable Relations, as Husband, Wife, Children; but our Relation to and Acceptance with God. Other things are but additional Appendages to our Happiness: *Matth.* 6. 33. προστεθήσεται, *they shall be added to you.* Therefore Poverty is good, Afflictions are good; they take nothing from our essential, solid happiness, rather help us in the enjoyment of it, as it encreaseth Grace, and Holiness, and so we enjoy God more. Surely, that is good that sets us nearer to God, and that Evil that separateth us from him. Therefore sin is evil because it makes an estrangement between us and God, *Isai.* 59. 2. *Your iniquities have separated between you and your God, and your sins have hid his face from you.* But Affliction is good, because many times it makes us the more earnestly to seek after him. *Hos.* 5. 16. *In their affliction they will seek me early.*

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Therefore every Condition is good or evil, as it ſets us further off or draweth us nearer to God; that is good that tendeth to make us better, more like unto God, capable of Communion with him; and conduceth to our everlaſting happineſs. So it is good that man bear the *yoke from his youth*, that he be trained up under the Croſs, in a conſtant Obedience to God, and Subjection to him, and ſo be fitted to entertain Communion with him. If Afflictions conduce to this end they are good, for then they help us to enjoy the chief good.

3. That Good is not alwayes the Good of the Fleſh, or the Good of outward Proſperity; and therefore certainly the Good of our Condition is not to be determined by the Intereſt of the Fleſh, but the welfare of our Souls. If God ſhould beſtow upon us ſo much of the Good of the outward and animal Life as we deſire, we could not be ſaid to be in a good Condition: if he ſhould deny us Good Spiritual, we ſhould loſe the one half of the Bleſſings of the Covenant by doting upon, and falling in love with the reſt. The Fleſh is importunate to be pleaſed, but God will not ſerve our carnal Appetites. We are more concerned as a Soul than as a Body; *Heb.* 12. 10. *He verily chaſtened us for our profit, that we might be partakers*

takers of his Holineſs. Certain it is, God will chaſten us for our profit: What do we call Profit? the good things of this World, the great Mammon which ſo many Worſhip? If we call it ſo, God will not; he meaneth to impart ſome Spiritual and Divine Benefit, which is a Participation of his own Holineſs. And truly the People of God, if they be in their right Temper, value themſelves, not by their outward enjoyments, but by their inward Improvement of Graces; 2 *Cor.* 4.16. *For this cauſe we faint not, but though our outward man periſh yet the inward man is renewed day by day.* A diſcerning Chriſtian puts more value upon Holineſs wrought by Affliction, then upon all his Comforts; ſo that though Affliction be evil in it ſelf, it is good as ſanctified.

4. A particular Good muſt give way to a General Good, and our Perſonal Benefit to the Advancement of Chriſts Kingdom, and the Glory of God. The Advancement of Chriſts Kingdom, or the good of the Church, muſt be preferred before our Perſonal Benefit or Contentment. *Paul* could want the Glory of Heaven for a while, if his continuance in the Fleſh were needful for the Saints; *Phil.* 1. 24. *To abide in the fleſh is more needful for you.* We muſt not

not ſo deſire good to our ſelves, as to hinder the good of others. All Elements will act contrary to their particular nature, for the conſervation of the Univerſe, ſo for the Glory of God. That may be good for the Glory of God, which is not good for our Perſonal Contentment and Eaſe. Now the Glory of God is our greateſt Intereſt; if it be for the Glory of God that I ſhould be in pain, bereft of my Comfort, my ſanctified ſubjection to the Will of God muſt ſay it is good: *Joh.* 12. 27, 28. Here you muſt have the innocent Inclination of Chriſts Humane Nature; *Father ſave me from this hour*; and the over-ruling ſenſe of his Duty, or the obligation of his office, *but for this cauſe came I to this hour.* We are often toſſed between Inclination of Nature, and Conſcience of Duty; but in a gracious heart, the ſenſe of our Duty, and the deſire of glorifying God, ſhould prevail above the deſire of our own Comforts, Eaſe, Safety and Welfare. Nature would be rid of Trouble, but Grace ſubmits all our Intereſts to Gods Honour, which ſhould be dearer to us than any thing elſe.

5. This Good is not to be determined by the Judgment of ſenſe, but by the Judgment of Faith, not by preſent feeling, but future profit. That which is not good may be

be a means to good. Affliction for the present, is not pleasant to natural sense; nor for the present, is the fruit evident to spiritual sense; but it is good, because in the issue it turneth to good, *Rom.* 8. 28. *All things work together for good to them that love God*, &c. While God is striking, we feel the Grief, and the Cross is tedious; but when we see the end, we acknowledge it is good to be afflicted, *Heb.* 12. 11. *No affliction for the present seems joyous but grievous nevertheless afterwards it yields the peaceable fruits of righteousness to them that are exercised therein.* A Good, present, is the cause of Joy; and an Evil, present, is the cause of Sorrow: But there are two *termini diminuentes*, terms of abatement, πρὸς τὸ παρὸν, and δοκεῖ, present sense, and the conceits of the sufferer. When we are but newly under the affliction, we feel the smart, but do not presently find the benefit; but within a while, especially in the review, it is good for me. It is matter of Faith under the Affliction, it is matter of Sense afterwards. Gods Physick must have time to work. That which is not good, may be good; though it be not good in its Nature, it may be good in its Use; and though for the present we see it not, we shall see it. Therefore good is not to be determined by Feeling, but by Faith.

Faith. The Rod is a ſore thing for the preſent, but the bitter Root will yield ſweet Fruit. If we come to a Perſon under the Croſs, and ask him, What is it good to feel the laſhes of Gods correcting hand? to be kept poor, ſickly, exerciſed with loſſes and reproaches, to part with Friends and Relations, to loſe a beloved Child? he would be apt to Anſwer No. But this poor Creature after he hath been exerciſed, and mortified, and gotten ſome renewed Evidences of Gods Favour; ask him then, Is it good to be afflicted? Oh yes, I had been Vain, Neglectful of God, wanted ſuch an Experience of the Lords Grace. Faith ſhould determine the caſe when we feel it not.

Well then, Let us learn to diſtinguiſh between what is really beſt for us, and what we judge to be beſt. Other Diet is more wholeſome for our Souls than that which our ſickly Appetite craveth. It is beſt many times when we are weakeſt, worſt when ſtrongeſt, all things are good as they help on a bleſſed Eternity, ſo ſharp afflictions are good. That part of the World, that is governed by ſenſe will never yield to this. You cannot convince a Covetous Man that the loſs of an Eſtate is good, or a worldly rich man that Poverty

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is good; or an Ambitious man, that it is good to be despised and contemned; or a sensual Voluptuous Man, that it is good to be in Pains; that the Body be afflicted for the good of the Soul, they will never believe you: But those that measure all things by Eternity, they know that Poverty makes way for the true Riches; and Ignominy for the true Glory; Want, for fulness of Pleasures; and Misery mortifies Sin.

SERM.

SERMON. V.

MATTH. 17. 5.

While he yet spake, behold, a bright Cloud overshadowed him: and behold, a voice out of the Cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

IN this branch of the story two things are remarkable, and there is a *Behold* prefixed before either of them, to excite our Attention. First they see a bright Cloud, and then they hear a voice out of the Cloud.

First, Of the Cloud, *and while he yet spake, behold, a bright cloud overshadowed them*, it was not a dark cloud as upon Mount *Sinai*, when God gave the Law, but a bright one, yet not so bright and lightsome, but that it was mixt with some obscurity. It was no natural and ordinary cloud, such as are commonly

monly engendred in the air above us, but extraordinary, and supernatural, created by God for this occasion. The use of it was double.

1. To convey *Moses* and *Elias* out of their sight, when this conference was ended: therefore some expound that which is said, *Luke* 9. 34. *They feared as they entred into the Cloud* after this manner, the Disciples feared when they saw *Moses* and *Elias* entring into the Cloud, that is involved and covered in it. It is said of Jesus Christ himself, when he ascended into Heaven, *Acts* 1. 9. *A cloud received him out of their sight.*

2. To be a token of the extraordinary presence of God, whose voice immediately came out of the cloud, as also to vail the glory thereof, which was best done by a Cloud, a thing of a middle nature between terrestrial and Celestial bodies. When *Solomon* builded the Temple the Lord shewed his special presence, thereby filling the House with a Cloud, 1 *Kings* 8. 10. This way of Apparition God useth to moderate the splendor of his excellent Glory. We are not able to behold God as he is, and must not pry into his Glory, there is a Cloud and vail upon it.

Secondly, They heard a Voice, *and behold a voice out of the Cloud which said, this*

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is my beloved Son in whom I am well pleased, hear ye him.

1. Observe, That there was a voice distinctly, and audibly, heard. Though God did sensibly now manifest his presence in the Mount with Christ, and did audibly speak to them, yet he did not appear in any distinct form, and shape either of man, or any other living Creature, but all was done by a voice out of the cloud, so *Deut.* 4. 12. *Ye heard the voice of the words, but saw no similitude*, and verse 15. *take good heed to your selves, for ye saw no similitude in the day that the Lord spake to you in Horeb, least ye corrupt your selves, and make to you any graven Image.* The similitude of any figure, &c. The voice of God, may with less danger come to us then any sight or representation of him.

2. The matter or what this voice said, *This is my beloved Son, hear ye him.* By this voice there is.

1. *A Testimony given to Christ.*
2. *A command to hear him.*

Or (1.) The dignity of Christ, he is the beloved Son of God, in whom he is well pleased.

(2.) A suitable respect bespoken for him.

The words are few, but yet contain the ſum of the whole Goſpel, and they are ſpoken not by a Man, nor by an Angel, but by the Lord himſelf, and therefore they ſhould be entertained with the more reverence. The Apoſtle *Peter* who was one of the parties preſent, could never forget this Teſtimony of the Father, concerning his Son Jeſus Chriſt, 2 *Pet.* 1. 17. *He received from the Father Honour and Glory, when there came ſuch a voice to him from the excellent Glory. This is my beloved Son in whom I am well pleaſed*; and beſides what Chriſt ſpeaketh of another voice from Heaven, is true of this, *John* 12. 30. *This voice came not becauſe of me, but for your ſakes*; not ſo much to encourage him in his ſuffering as to our edification and inſtruction. All the teſtimonies given unto Chriſt from Heaven tended to point him out to ſinners, as the true *Meſſiah*, approved and accepted of God; therefore theſe words ſhould ever be in our minds, eſpecially when we draw nigh to God in ſolemn duties.

I ſhall begin with the Dignity, Honour, and Glory of Chriſt ſolemnly declared from Heaven; there are three things in it.

1. The Relation between him and the Father, *He is a Son.*

2. The

2. The dearneſs of that Relation, *His beloved Son.*

3. The complacential ſatisfaction which he taketh in him, and the price of our Redemption paid by him, *in whom I am well pleaſed.*

Doctrine, *That it is the main and principal point of the Goſpel, and of great neceſſity to be known and believed to Salvation, that Jeſus Chriſt is the Beloved Son of God, in whom he is well pleaſed.*

1. I ſhall open this Teſtimony given to Chriſt.

2. Speak of the importance and weight of it.

I. Of the Teſtimony given to Chriſt.

1. Let me open the term that expreſſeth his Filiation, that he is Gods Son. Chriſt is the ſon of God properly ſo called, a Son only begotten, *John* 3. 16. *God ſo loved the World that he gave his onely begotten Son.* Eternally begotten *Prov.* 8. 22, 23. *I was ſet up from everlaſting, the Lord poſſeſſed me in the beginning of his way before his works of old.* A *Son* coequal with his Father, *John* 5. 18. The Jews ſought to kill him becauſe he ſaid, God was his Father, making himſelf

ſelf equal with God, πατέρα ἴδιον ἔλεγε τὸν Θεὸν, his own proper Father. So co-eſſential, of the ſame ſubſtance with his Father, *John* 1. 1. *In the beginning was the Word, and the Word was with God, and the Word was God.* Now thus is he the Son of God.

Why is it mentioned there.

1. To ſhew the ſpecial dignity of Chriſt above all others: he is the Son of God, Chriſtians are the Sons of God, but in a different manner, he by nature, we by Adoption. Tho God have many ſons by Creation and Adoption, yet Chriſt is his Son in a peculiar & proper way; by eternal Generation, and communication of the ſame Eſſence, ὁ υἱὸς ὁ ἀγαπητὸς that Son, that beloved Son, ſo a Son as none elſe is the ſon of God, properly ſo called.

2. To diſtinguiſh him from *Moſes* and the Prophets, from *Moſes Heb.* 3. 5, 6. *Moſes verily was faithful in all his houſe as a ſervant, but Chriſt as a ſon over his own houſe, whoſe houſe we are*, &c. ſo from the reſt of the Prophets, *Heb.* 1. 1, 2. *God at ſundry times and in divers manners ſpake in times paſt unto the fathers by the Prophets, but hath in theſe laſt days ſpoken to us by his Son, whom he hath appointed heir of all things, by whom alſo he made the World.* This is the great Doctor of the Church, now as to meekneſs above,

bove *Moses*, as to zeal above *Elias*, as to familiarity and communion, he was with God, and was God.

3. To shew the old Prophesies were fulfilled, which foretold the union of the two Natures in his Person, the predictions concerning one whose name should be *Immanuel*, God with us, and who should save and redeem the Church, *Isa.* 7. 14. And of a child *that should be the Mighty God, the Everlasting Father*, *Isa.* 9. 6. This the Prophets foretold that he should be God, and the Son of God, *Micah* 5. 2. *His going forth is from Everlasting*, though born at *Bethlehem*; so the bud of the Lord, and the fruit of the Earth, *Isa.* 4. 2. The man Gods fellow, *Zech.* 13. 7. and in many other places the union of the two Natures is asserted.

2. *He is the beloved Son.*

1. That God loved Christ, Christ is the object of his Fathers Love, both as the second Person and as Mediator. As the second Person of the Trinity, two things are wont to attract love, nearness, and likeness; they are both here, nearness, he was in the bosome of the Father, *John* 1. 18. *The only begotten Son, which is in the bosome of the Father, he hath declared him.* Likeness is

another loadstone of Affliction, *Heb.* 1. 3. *He is the brightness of his Glory, and the express Image of his Person*, such as the Father is so is Christ.

2. As Mediator, so God loveth him on the account of his obedience, *John* 10. 17. *Therefore doth my Father love me, because I lay down my life for the Sheep*, *John* 3. 35. The Father hath loved him and put all things into his hand, the Father approved Christs undertaking for sinners, delighted in it as an excellent way of glorifying his name, and recovering poor creatures out of their lost condition: and rested satisfied, and was pleased with his death, as a sufficient ransom for poor souls. Well then God loved him so as to trust the souls of all mankind in his hands, and to appoint him to be the great Mediator, to end all differences between him and us, and the more he doth in pursuance of his Office, the more beloved he is and acceptable to God.

2. The testimony of his love to him as Mediator; for his unspeakable rejoycing in him, as second person in the Trinity, we are not competent judges of. It is described *Prov.* 8. 30. *I was dayly his delight rejoycing alwayes before him.* The mutual complacency which the divine persons take in one another is there set forth; God delighted

lighted in Christ, and Christ in God. But in the second love as Mediator, God expressed his love to him in two things; the gift of the Spirit, and the Glory of his humane nature.

1. The gift of the Spirit, *John* 6. 34. *God giveth not the Spirit in measure to him, for the Father loveth the Son, and hath put all things into his hands.* This was the great expression of his love to Christ as Mediator, not to make him a visible Monarch of the World, but by the gift of his Spirit to be head of the Church.

2. The other expression of his love to him as Mediator, was the gift of Everlasting Glory, *John* 17. 24. *Father I will that those whom thou hast given me, should be where I am, and behold my glory, for thou hast loved me before the foundation of the World.* Gods love to Christ as Mediator, was manifested in exalting him to glory, and this Everlasting. These are the great expresses of Gods love to Christ, as God incarnate or appearing in our nature.

3. Why is it put here.

1. To shew the end for which Christ came to represent the amiableness of God, that he is Love, 1 *John* 4. 8. and hath love for his children. Christ is the pattern of

all, for he is first beloved, and the great instance and demonstration of Gods love to the World.

2. To intimate the redundancy of this Love, it over-floweth to us, for Christ being beloved we are beloved also, *Eph.* 1. 6. *he hath made us accepted in the beloved*, to the praise of his glorious Grace. It is an overflowing Love, he is loved and all that have an interest in him are loved. There is a twofold love in God, the love of Benevolence and complacency; The Elect from all Eternity are loved by God with a love of Benevolence, whereby he willed good unto them, and decrees to bestow good upon them: but the love of complacency and delight, is that love whereby God accepteth us, delighteth in us, when he hath made us lovely as his own children, reconciled them by the death of Christ, renewed them by the Spirit of Christ, and furnished them with all the Graces which make us acceptable to him, and precious in his sight.

3. To shew the kind and manner of the expressing of his love, to his redeemed ones. Christ prayed *John* 17. 23. *That the World may know that thou hast loved them as thou hast loved me*, and ver. 26. *That the love wherewith thou hast loved me may be in them*, that is by the gift of the Spirit and Everlasting

ing Glory. Though Christ was the beloved Son, yet his state was but mean, and despicable in the world; *he was afflicted, a man of sorrows*, pursued to the Death, even a shameful, painful, accursed Death; yet all this while he was full of the Holy Ghost, of his Graces, Comforts, and afterwards received to Glory, and so will he love us. At this rate and Tenour, his love bindeth him not to give us worldly greatness, but if we have the Spirit, and may be welcomed to Heaven at the last, we have that which is the true discovery of Gods Love. So he manifested his Love to the onely begotten Son, and therefore the adopted children should be contented with this Love, if by the Spirit they may be inabled to continue with Patience in well-doing, till they receive Eternal Glory and Happiness.

3. The next thing is ἐν ᾧ εὐδόκησα, *in whom I am well pleased.* This is to be interpreted of Christ as Mediator, or God Incarnate; for this was twice spoken at Christs Baptisme, *Mar.* 3. 17. and now at his Transfiguration, both imply his Mediatorship. For his Baptisme had the notion of a Dedication, he did then present himself to God as a Mediator for us, to be the Servant of his Decree, as we in Baptisme dedicate our selves,

ſelves, to fulfil the Precepts which belong to us, and as we are concerned to promote his Glory in the World, Chriſt preſented himſelf as a Mediator, that is as a Prophet to acquaint us with the way of Salvation, as a Prieſt to pay a perfect Ranſom for us, as a King to give us all things, and defend and maintain all thoſe who ſubmit to his Government, till their Glory be perfected, and they attain unto their final Eſtate of Bliſs and Happineſs. Now then God from Heaven declared himſelf well pleaſed; and now again, when Chriſt had made ſome Progreſs in the Work, confirmeth it for the aſſurance of the World.

This then muſt be Interpreted,
[illegible]s to Chriſt.
[illegible] to thoſe who have benefit by him, and [illegible]reſt in him.

1. *As to Chriſt.* He was well-pleaſed: Partly, as to the Deſign; the Reparation of Loſt Mankind: Partly, as to the Terms by which it ſhould be brought about: Partly, as to the Execution and Management of it by Chriſt.

1. As to the Deſign. God was well-pleaſed, that lapſed Mankind ſhould be reſtored, at the firſt God was pleaſed with his Creation,

Creation, *Exod.* 31. 17. on the ſeventh day he reſted, and was refreſhed, that is recreated in the View of his Works, as the effects of his Wiſdom, Power and Goodneſs. And *Pſal.* 104. 31. *The Lord ſhall rejoyce in his works.* The Lord ſaw all to be good, in the beginning and working not to be repented of: This was Gods Reſt and Sabbath, to take delight in his Works. When he looked on it altogether, behold it was exceeding good; but afterwards Man, the ungrateful part of the Creation, though the Maſterpiece of it, in this viſible and lower world, fell from God his Creator, and preferred the Creature before him, to his Loſs and Ruine; then God was ſo far diſpleaſed, that he had Reaſon to wiſh the deſtruction of Mankind; it is ſaid *Gen.* 6. 6. *That it repented God that he had made man.* That is, he was diſpleaſed with us, eſtranged from us; no more contented with us, than a man is in what he repenteth of: For properly God cannot repent, but this is an Expreſſion to ſhow how odious we were grown to him, *Pſal.* 14. 2, 3. *The Lord looked down from heaven upon the children of men to ſee if there were any that did underſtand and did ſeek after God. They are all gone aſide, they are altogether become filthy, there is none that doth good no not one.* Alas there

there is a lamentable appearance of Mankind to Gods sight, now nothing good to be found in them; an universal Defection, both in Piety and Humanity. But then Christ undertook the Reparation of Mankind, and the Design was pleasing to God, that he might not lose the glory of his Creation, and all flesh be utterly destroyed, *Col.* 1. 19, 20. *It pleased the father that in him should all fulness dwell, and having made peace through the blood of his cross, by him to reconcile all things to himself.* The restoring of fallen Man to Friendship with God, and all things tending to it, were highly pleasing to God, namely, that Jesus Christ, the second Person in the Trinity should become a Mediator, for that end he had a great Affection and liking to this thing. εὐδόκησε, it is the same word used here, the thing is highly pleasing to God, that the Breach should be made up; that man who had lost the Image, Favour and Fellowship with God should be again restored, by renewing his Heart, reconciling his Person, and admitting him again into Communion with God, who was was so justly provoked by him. God stood in no need of our Friendship, nor could any loss come to him by our Hatred and Enmity; onely it pleased the Father to take this way, *Isa.* 53. 10. *For*

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it pleaſed the Lord to bruiſe him, he hath put him to grief, when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his dayes, and the pleaſure of the Lord ſhall proſper in his hands.

2. He is pleaſed with the Terms. God who is the Supream Governour of the world, and the offended Party, ſtood upon theſe Terms, that the Honour of his governing Juſtice ſhould be ſecured, and the Repentance and Reformation of man carried on. Strictly theſe muſt be done, or elſe man muſt lye under his Eternal Diſpleaſure; if one be done and not the other, no Reconciliation can enſue. Now that God is highly pleaſed with the ſatisfaction and compenſation made to his governing Juſtice, *Heb.* 10. 6, 7. *In burnt-offerings and ſacrifices for ſin thou haſt no pleaſure. Then ſaid I, lo I come to do thy will O God. Ver.* 10. *By the which will we are ſanctified through the offering of the body of Chriſt once for all.* God rejected all other ſacrifices, but was fully ſatisfied with this, as enough to expiate the ſin of Man. Chriſt delighted to give it, and God delighted to accept of it. He paid a perfect ranſom for us, beſides or above which he craved no more, but reſted fully content in it; for the other, the Renovation of Mans Nature, to put him into a capacity

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to ſerve and pleaſe God, for God would not admit us to Priviledges without change of heart, and diſpoſition, *Acts* 5. 31. *God exalted him to be a prince and ſaviour, to give repentance and remiſſion of ſins.* In ſhort God is ſo ſatisfied with theſe Terms, that (1.) He ſeeketh no farther amends for all their wrongs, *Rom.* 3. 25. *Whom God hath ſet forth to be a propitiation through faith in his blood to declare his righteouſneſs for the remiſſion of ſins that are paſt.* (2.) No farther price for what they need, 1 *Pet.* 1. 18, 19. *Ye are not redeemed with corruptible things as ſilver and gold, but with the precious blood of Chriſt, as of a lamb without ſpot and blemiſh.* The repentance of a ſinner is pleaſing to him, there is Joy in Heaven; *Luke* 15. 7. *Joy in the preſence of the angels over one ſinner that is converted.* A Feaſt was made at the return of the Prodigal. *As I live ſaith the Lord, I have no pleaſure in the death of a ſinner.* Our Converſion is more pleaſing to God, than our Deſtruction.

3. He is pleaſed with the Execution and Management of it by Chriſt, he carried himſelf in the office of the Mediator, according to what was injoyned him, *Joh.* 8. 29. *I do alwayes the things that pleaſe him.* *Joh.* 5. 30. *I can of my ſelf do nothing, as I hear I judge, and my Judgment is juſt becauſe I ſeek not*

not my will, but the will of the father which sent me. And did finish all that was necessary for the Redemption of the Elect before he died, *Joh.* 19. 30. *When Jesus had received the vinegar, he said, It is finished; and he bowed his head and gave up the ghost.* Evidences of this are his Resurrection from the dead, *Act.* 5. 30, 31. *The God of our fathers raised up Jesus, whom ye slew and hanged on a tree, him hath God exalted with his right hand, to be a Prince and a Saviour, to give repentance to Israel, and remission of sins. Heb.* 13. 20. *The God of peace brought again the Lord Jesus from the dead, through the blood of the everlasting covenant.* As pacified in Christ, *received into glory,* 1 *Tim.* 3. 16. Certainly God is well pleased since he hath given not onely a Discharge, but a Reward. The gift of the Spirit, for renewing the heart of man, which is the great pledge of Gods being satisfied; *Joh.* 7. 39. *This he spake of the spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified*; a sure evidence that our ransom is paid, *Acts* 5. 32. *And we are his witnesses of these things, and so is the holy Ghost, which he hath given to them that obey him.* A Sacrifice of infinite value and esteem.

2. That

2. That he is well-pleased with us, who have an Interest in him. In our natural Estate we are all displeasing unto God, whatever we are in the purpose of his decree, we must look upon our selves as we are in the Sentence of his Law, so children of wrath, *Eph.* 2. 3. *Enemies by our minds in evil works*, *Col.* 1. 21. *Estranged from the womb*, *Psal.* 58. 3. so that all of us, were cut off from the Favour of God, obnoxious to his wrath, this is our miserable Condition by Nature, that we were no way pleasing to him, *for without faith it is impossible to please God*, *Heb.* 11. 6. A sinner as a sinner can do nothing acceptable; indeed God having found a Ransom, is *placabilis*, but not *placatus*, not actually reconciled to us, till we are in Christ, and he is *placandus antequam placendus*; to be appeased, before he can be pleased; he is not actually reconciled, till we are in Christ.

2. Awakened sinners are not easily satisfied, so as to look upon themselves as pleasing unto God: for the Conscience of Sin is not easily laid aside, nor is the stain soon got out. And though the grant be passed in Heaven, yet we have not the sense of it in our own hearts, for it is the Blood of Christ can onely do it. *Heb.* 9. 14. *How much more shall the blood of Christ who through the eternal*

eternal ſpirit offered himſelf without ſpot to God purge your Conſcience from dead works to ſerve the living God. The Carnal offer thouſands of Rams, and Rivers of Oyl, and the *fruit of the body for the ſin of their ſoul*, *Mic.* 6. 6, 7. They would give any thing for a ſufficient ſin-offering; yea the renewed and pardoned, have not ſo firm a peace as to be able always to look upon themſelves in a ſtate of well-pleaſing, therefore often beg that God would diſſipate the Cloudes and cauſe the Light of his Countenance to break forth upon them, *Pſal.* 80. 19. *Turn us Oh Lord God of Hoſts, cauſe thy face to ſhine and we ſhall be ſaved.* So that when there is a grant of Pardon and Peace and Acceſs to God, we have not alwayes the ſenſe.

3. Yet the Ground is laid aſſoon as we have an Intereſt in Chriſt, God is well pleaſed with us; if you conſent to his Mediation, and take him in his three Offices, as a Prophet, Prieſt, and King. As a Prophet, hear him; the buſineſs is put out of all Queſtion, that God will love you becauſe he loved Chriſt. When you depend on him as a Prieſt, you have Reconciliation and Acceſs to God; *Rom.* 5. 1, 2. *Therefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt, by whom alſo we have acceſs by faith into the grace*

wherein we ſtand. When you ſubject your ſelves to him as a King, *Col.* 1. 13. *He hath tranſlated us into the kingdom of his dear Son.* Chriſt is dear to God, and to him all the Subjects of his Kingdom are dear alſo. So that if you will be more explicite in your Duty, you may be more explicite in your Comforts; if you will receive his Doctrine, ſo as it may have Authority over your Hearts; if in the Anguiſh of your Souls, you will depend on the Merit of his Sacrifice, and give up your ſelves to live in a conſtant Obedience to his Laws. You will find him to be a dear Son indeed, one very acceptable with God, for you alſo will be accepted with him, for his ſake.

II. Concerning the weight and importance of this Truth.

1. It is propounded as the Foundation upon which God will build his Church; *Mat.* 16. 16, 17, 18. *And Simon Peter anſwered and ſaid, thou art Chriſt the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou Simon Barjona, for fleſh and blood hath not revealed it unto thee, but my father which is in heaven. And I ſay unto thee, That thou art Peter, and upon this Rock will I build my church, and the gates of hell ſhall not prevail againſt it.*

2. It

2. It is the queſtion put, to thoſe that would enter upon Chriſtianity, *Acts* 8. 37. *If thou believeſt with all thy heart thou maiſt: and he anſwered and ſaid, I believe that Jeſus is the ſon of God.* When they were ſerious in the Profeſſion, that was enough, 1 *Joh.* 5. 1. *Whoſoever believeth that Jeſus is the Chriſt, is born of God.*

3. This engaged the hearts of the Diſciples to tarry with him, when others murmured at his Doctrine. He that cleaveth to this Profeſſion, carrieth himſelf accordingly, whatever Temptations he hath to the contrary, we believe and are ſure that thou art that Chriſt the Son of the living God.

4. For this End the Scriptures were written, *Theſe things are written that ye might believe that Jeſus is the Chriſt the ſon of God, and that believing ye might have life through his name. Joh.* 20. 31. By obedience to his Laws, dependance on his Promiſes.

5. This is the ground of Submiſſion to Chriſt in all his Offices, why we ſhould hear him as a Prophet in this place, (which I ſhall more fully make manifeſt in the next Sermon) why we ſhould depend on him as a Prieſt, for the vertue of his Oblation and Interceſſion; *if God ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things,*

Rom. 8. 32. 1 *Joh.* 4. 10. *Herein is love, not that we loved God, but he loved us, and sent his son to be the propitiation for our sins.* 1 *Joh.* 2. 1. *If any man sin, we have an advocate with the father, Jesus Christ the righteous.* The blood of Christ is of high Esteem and infinite Value, both as to Merit and satisfaction, to purchase all manner of blessings for us, and to satisfie Gods provoked Justice for our sins. And if the Father be so well-pleased with him, what can he not obtain at his hands; which is an encouragement in our Prayers and Supplications. So for our Improvement of his Kingly Office, which respects Duties and Priviledges; our duty with respect to the Kingly Office, is Subjection; *Psal.* 2. 12. *Kiss the Son lest he be angry, and you perish in the mid-way.* Because Christ Jesus is the Son of God, he should be submitted unto and embraced with the heartiest Love, and Subjection; for to Kiss, is a sign of Religious Adoration; *Hos.* 13. 2. as they kissed the Calves, and offer Homage and hearty subjection; as *Samuel* kissed *Saul*, because God had anointed him to be King over his People; 1 *Sam.* 10. 1. So for Priviledges; he is God co-equal, co eternal with his Father, able to protect all those that apply themselves to him, till he bring them to Eternal

Glory

Glory and Happineſs; and therefore it is ſaid, 1 *Joh.* 5. 5. *Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God.* That is the fortifying Truth; this both cautioneth us againſt all the delights and ſnares, and ſupports us againſt all the terrors and fears of the World. If we have the Son of God for our Prophet, Prieſt and King, we ought to carry our ſelves with greater Reverence, Truſt and Subjection.

USES.

I. Believe it, lay up this Truth in your Hearts by a firm and ſound Belief. There are in Faith three things, Aſſent, Acceptance, Dependance. The Matter in hand calleth for all theſe.

1. A firm Aſſent. For here we have the Teſtimony of God concerning his Son; the Apoſtle tells us, that he that *believeth not hath made God a liar*, becauſe he believeth not the Teſtimony of God concerning his Son, 1 *Joh.* 5. 10. The great Teſtimony is this, that we have in hand that Jeſus is his beloved Son with whom he is well pleaſed, that he will give Pardon and Life to all that hearken to him, embrace his Perſon,

ſon, receive his Doctrine, believe his Promiſes, fear his Threats, obey his Precepts, the ſtricteſt of them. Oh labour to work it into your Hearts, that indeed it is ſo. In matters of Fact, we receive the Teſtimony of men, two or three credible men; why not in matters of Faith, the Teſtimony of God, evidenced to us by this ſolemn action, an account of which we have from Ear-witneſſes, and Eye-witneſſes, who were men that hazarded their all for the delivery of this Truth, and yet referred us to the ſurer word of Propheſie, 1 *Pet.* 1. 19. He was owned as a Son, *Pſal.* 2. 7. *Thou art my Son, this day have I begotten thee.* As a beloved Son, in whom God is well-pleaſed, *Iſa.* 42. 1. *Behold my ſervant whom I uphold, my elect in whom my ſoul delighteth.* If you be not wanting to your ſelves, you may have this witneſs in your hearts, 1 *Joh.* 5. 10. *He that believeth on the ſon of God, hath the witneſs in himſelf.* Oh let us not give the flat lye to God. Rouze up this languid Faith; is this true, or is it a cunning deviſed Fable.

2. Faith is an Acceptance of Chriſt, or an entring into a Covenant with God by him. You muſt have the Son, 1 *Joh.* 5. 12. *He that hath the Son, hath life.* *Joh.* 1. 12. *As many as received him, to them gave he power to become the ſons of God, even to them which*

which believe on his name. Receiving, reſpects Gods offer. God gives Chriſt, and we receive what God giveth; to what End? why he giveth him as King, Prieſt and Prophet, to dwell in our hearts by Faith; to rule us and guide us by his Word and Spirit; and maintain Gods Intereſt in us againſt the Devil, the World and the Fleſh, till we come to everlaſting Glory.

3. Dependance: He is able to ſave to the uttermoſt, all that come to God by him, therefore on him alone ſhould we depend for all things neceſſary to Salvation. Two things perſwade this dependance.

(1.) That nothing can be done without Chriſt, *Acts* 4. 12. *Neither is there ſalvation in any other, for there is none other name under heaven given among men whereby we muſt be ſaved.* Nothing can be done without Chriſt, that may be effectual to our recovery, either for the paying of our Ranſom, or for the changing of our Hearts. Alas, what could we do to pleaſe God, or profit our own Souls? The work would ceaſe for ever if it ſhould lye upon our hands.

(2.) That he can do what he pleaſeth for the good of his redeemed ones; *Joh.* 17. 2. *As thou haſt given power over all fleſh that he ſhould give eternal life, to as many as thou haſt*

given him. All that Chriſt did for our ſalvation, did highly content and pleaſe the Father; he is ſatisfied with him, he can make us lovely in his ſight; *Eph.* 1. 6. *To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved.* And will now joy in his People, *Iſa.* 65. 19. and reſt in his Love, *Zeph.* 3. 17. Well then, let us believe; Faith is a ratifying Gods Teſtimony concerning his Son; we believe what God hath ſaid, that Chriſt is his Son, we receive him as he is freely offered, and ſubſcribe to this declaration. The Father ſaith from Heaven, *This is my beloved Son in whom I am well pleaſed, hear him*; ſo penitent Believers muſt anſwer back again, This is our beloved Redeemer, in whom we are well-pleaſed, let the Father hear him. He hath ſomewhat to ſay to the Father as well as to us; his Doctrine concerneth us, but his Interceſſion is made to God.

II. Entertain it with Thankfulneſs, that ſuch a Remedy ſhould be provided for us argueth the unſpeakable Love of God; 1 *Joh.* 4. 9. *In this was manifeſted the love of God to us, becauſe that God ſent his onely begotten Son into the world, that we might live by him.* That God ſhould beſtow his Son upon us to procure our ſalvation. God tried

Abraham's

Abraham's love in ſacrificing his ſon, but manifeſted his Love to us, in ſending his own Son; *he ſpared him not, but delivered him up for us all.* Now that ſuch a Remedy and Ranſome, is found out for us it ſhould leave an Impreſſion of Gods love on our Hearts, that we may love him again, who firſt loved us, 1 *Joh.* 4. 19. Think nothing too dear for God, who thought no rate too dear to purchaſe our Life and Peace. As our ſalvation was precious to him, let his Glory be dear to us; onely let me tell you, this Love muſt not be confined to a bare act of our Reaſon, but you muſt pray to God to ſhed abroad this love in your hearts by the Holy Spirit, *Rom.* 5. 5. that ſo you may ſtudy to love and pleaſe God, prize Chriſt and his precious Benefits above all things in the World, and live to him who died for you, that you may feel the conſtraining Efficacy and Force of Love.

SERM.

SERMON. VI.

MATTH. 17. 5.

This is my beloved Son in whom I am well-pleased, Hear ye him.

I. THe Design and Intent of this Scripture is to set forth the Lord Jesus, as the great Mediator, as appeareth.

1. From the occasions upon which this Voice came from Heaven; at his Baptisme, which was Christs dedication of himself to the work of a Redeemer and Saviour, and now at his Transfiguration, to distinguish him from *Moses* and the other Prophets, and publickly to instal him in the Mediatory Office.

2. The matter of the words shew his fitness for this Office, for here you have.

1. His Dignity; not a servant, but a Son, *Heb.* 3. 5, 6. *Moses verily was faithful in all his house as a servant, but Christ as a son*

ſon over his own houſe. Now the old Propheſies foretold the Union of the two Natures in his Perſon, and neceſſary it was that our Mediator ſhould be God-Man. There is a Congruity between his Perſon and Office; one fit to be familiar with Man, and naturally intereſſed in his Concerns, and yet ſo high and near the Father, as may put a ſufficient value upon his Actions, and ſo meet to Mediate with God for us.

2. The Dearneſs between God and him, *my beloved ſon*; Chriſt is the Object of his Fathers love, both as the ſecond Perſon in the Trinity and Mediator. The one is the ground of the other, for becauſe he loved him, he intruſted him with ſouls, *Joh.* 3. 35. *The father hath loved him, and put all things into his hands*; the Elect and all things elſe; all power that conduceth to their ſalvation. Afterwards loved him as Mediator; *Joh.* 10. 17. *Therefore doth my Father love me, becauſe I lay down my life that I might take it again.* Now ſuch a beloved Son is fitteſt to Mediate for us, and to come upon a deſign of Love to demonſtrate Gods great Love to wretched ſinners, and to be a pledge of that love which God will beſtow upon us who are altogether ſo unworthy of it.

3. His

3. His Acceptableneſs to God, who is well-pleaſed with the Deſign, the Terms, the Management of it.

II. This work of Mediator Chriſt executeth by three Offices of King, Prieſt, Prophet. For he is Head and Lord of the renewed ſtate; a Prieſt, to offer a ſacrifice for ſin, which having once offered, he for ever repreſents in Heaven; he was alſo to be Teacher of Mankind to acquaint us with the way of ſalvation. Theſe Offices are often alluded unto in Scripture, *Rev.* 1. 5. *The faithful witneſs, the firſt begotten from the dead, the prince of the kings of the earth.* So *Heb.* 1. 2, 3. *God hath ſpoken to us by his ſon, he having by himſelf purged our ſins, ſat down on the right hand of the majeſty on high.* The effect of them is more briefly deſcribed, *Joh.* 4. 6. *I am the way the truth and the life.* The way was opened by his Paſſion, and is kept open by his Interceſſion. Truth as a Prophet. Life we have from him, as Prince of Life, or Head of the renewed Eſtate. So the effects, 1 *Cor.* 1. 30. *But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, ſanctification and redemption.* Wiſdom as a Prophet to cure our Ignorance and Folly; Righteouſneſs and Sanctification as a Prieſt; Redemption

demption, as the King and Captain of our Salvation. The ſame Benefits which he purchaſeth as a King, he beſtoweth as a Prieſt, revealeth as a Prophet. Theſe three Offices were typed out by the Firſt-born, who were Heads of Families, and alſo Prophets, and Prieſts.

3. That though all the three Offices be imployed, yet the Prophetical Office is more explicitely mentioned, partly as ſuiting with the preſent occaſion, which is to demonſtrate that Chriſt hath ſufficient authority to repeal the Law of *Moſes* which the Prophets were to explain, confirm and maintain till his coming. But now *Moſes* and *Elias* appear in Perſon to certifie their conſent, and God his Approbation, from Heaven, to that new Law of Grace which Chriſt ſhould ſet up. Partly becauſe it is not neceſſary that in every place all the Offices ſhould be mentioned, ſometimes but one; as where Chriſt is called either King, Prieſt or Prophet; ſometimes two, together, *Heb.* 3. 1. Prophetical, Sacerdotal; *Conſider the apoſtle and high prieſt of our profeſſion Chriſt Jeſus*; ſometimes his Prophetical and Kingly, *Iſa.* 55. 4. *Behold I have given him for a witneſs to the people, and for a leader and commander to the people.* Partly becauſe if Chriſt be received in this one Office

fice, he will be received in all the reſt; for as a Prophet he hath revealed that Doctrine which eſtabliſheth his Kingly and Prieſtly Office; for he hath revealed all things neceſſary to ſalvation, and therefore his own ſacrifice and Regal Power. Laſtly ſome think all expreſly mentioned here; thus Chriſt is Gods beloved Son, and therefore the Heir of all things, and Lord and King, *in whom he is well pleaſed*; that is, pacified and ſatisfied with his offering as a Prieſt, or appeaſed by his compleat ſacrifice. Hear him as the great Prophet and Doctor of the Church.

This premiſed, I come now to obſerve.

Doct. *That Chriſt is appointed by God the Father to be the great Prophet and Teacher, whoſe voice alone muſt be heard in the Church.*

I. That Chriſt is the great Prophet and Teacher of the Church appeareth.

1. By the Titles given to him, he is compared with *Moſes*, the great Law-giver among the *Jews*, *The Lord thy God will raiſe up unto thee a prophet from the midſt of you like unto me, unto him ſhall ye hearken, Deut.* 18. 15. He was to be like a *Moſes*, but greater

greater than *Moſes*; a Lawgiver as he, a man as he, one that ſaw God Face to Face as he, a Mediator as he, but far other in all reſpects; a better Law, a more glorious Perſon, a more bleſſed Mediator, working greater Miracles than ever did *Moſes*, ſo he is called our Rabbi or Maſter; *Mat.* 23. 8. *One is your maſter even Chriſt, and ye are brethren.* The ſupream Authority, the original Right is in Chriſt: We are not Leaders and Teachers, but Fellow Diſciples; ſo *Heb.* 3. 1. *Conſider the Apoſtle and high prieſt of our profeſſion, Jeſus Chriſt.* Again, he is called the Angel or Meſſenger of the Covenant, *Mal.* 3. 1. Chriſt with a great condeſcenſion took upon him the office of his Fathers Ambaſſador to the Church, to promote the Covenant of Reconciliation, between God and Man, and make offers of it in preaching the Goſpel, and he it is that doth by this Spirit perſwade the Elect, and doth make his Covenant ſure to them. Once more; he is called *Amen, the faithful and true witneſs*, *Rev.* 3. 14. there can be no prejudice againſt his Teſtimony; he can never deceive, nor be deceived; it is ſo, it will be ſo, as he hath ſaid, *Amen* is his Name.

2. By the Properties of his Office; he hath 3 things to qualifie him for this high Office.

1. Abſolute

1. Abſolute ſupream Authority; and therefore we muſt hear him and hearken to him. This is uſually made the ground and reaſon of the Goſpel invitation, to invite ſinners to ſubmit themſelves to ſeek after God in this way. As *Matth.* 11. 27, 28. *All things are delivered unto me of my father, and no man knoweth the ſon but the father, neither knoweth any man the father ſave the ſon, and he to whomſoever the ſon will reveal him. Come unto me all ye that are weary and heavy laden,* &c. There is no true knowing of God but by Chriſt, and the Goſpel Revelation which he hath eſtabliſhed; therefore here muſt we ſeek reſt for our ſouls. So *Joh.* 3. 35, 36. *The father loveth the ſon, and hath put all things into his hands. He that believeth on the ſon hath everlaſting life, and he that believeth not the ſon hath not ſeen life, but the wrath of God abideth on him.* Firſt his Mediatorial Authority is acknowledged, and then Faith and Obedience to the Goſpel is called for; for to the ſentence of the Son of God we muſt ſtand or fall. So when Chriſt inſtituted and ſent abroad his Meſſengers, to invite the World to the Obedience of the Goſpel, *Matth.* 28. 18, 19, 20. *All power is given to me both in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father*

ther, and of the Son and of the Holy Ghoſt, teaching them to obſerve all things whatſoever I have commanded you. He hath abſolute and ſupream Authority to gather his Church, to appoint Miniſters and Ordinances, to beſtow the Spirit, to open and cloſe Heaven and Hell as he pleaſeth, to diſpoſe of all affairs in the World for the furtherance of the Goſpel, and to enjoyn the whole World obedience to his Commands, and to embrace this Doctrine,

2. All manner of ſufficiency and power of God to execute this Office; *Joh.* 3. 34. *For he whom God hath ſent, ſpeaketh the words of God, for God giveth not the ſpirit by meaſure to him.* The former Prophets had the Spirit in a limited meaſure, beſtowed on them by God, for ſuch particular purpoſes as beſt pleaſed him. Therefore all their propheſies begin, *Thus ſaith the Lord*, as having for every particular Meſſage and Errand new Revelation; but on Chriſt the Spirit deſcended once for all, and commanded the belief of all and obedience to all that he ſhould ſay. Therefore it is ſaid, *Col.* 2. 3. *In him are all the treaſures of wiſdom and knowledge.* He is Ignorant of none of thoſe things which are to be known and practiſed in order to our eternal ſalvation; they are depoſited with him to be diſpenſed to us.

3. There is in him a powerful efficacy. As he hath abſolute Authority to teach in his own name, and fulneſs of ſufficiency to make known the Mind of God to us; ſo he hath power to make his Doctrine Effectual. As when he dealt with his Diſciples, after he had opened the Scriptures, he opened their Underſtandings, *Luk.* 24. 25. ſo he opened the heart of *Lydia*, *Acts* 16. 14. He can teach ſo as to draw, *Joh.* 6. 44, 45. He can excite the drowſie Mind, change and turn the Rebellious Will, cure the diſtempered Affections, make us to be what he perſwadeth us to be. There is no ſuch Teacher as Chriſt, who doth not only give us our Leſſon, but an heart to Learn; therefore to him we muſt ſubmit, hear nothing againſt him, but all from him.

II. About Hearing him; that muſt be explained alſo.

Firſt, What it is to Hear. It being our great duty, and the reſpect beſpoken for him In the hearing of words there are 3 things conſiderable; the ſound that cometh to the Ear, the underſtanding of the Senſe and Meaning, and the aſſent or conſent of the Mind. Of the firſt, the Beaſts are capable, for they have Ears to hear the ſound of

of words uttered. The ſecond is common to all Men, for they can ſenſe ſuch intelligible words as they hear. The third belongeth to Diſciples, who are ſwayed by their Maſters Authority. So that, *Hear him*, is not to hear as Beaſts, nor barely to hear as Men, but to hear as Diſciples; to believe him, to obey him; to believe his Doctrines and Promiſes, and to obey his Precepts. For his Authority is abſolute, and what he doth ſay, doth warrant our Faith, and command our practice and obedience. I gather this partly from the word *Hear*, which not only ſignifies Attention and Belief, but Obedience, as 1 *Sam.* 15. 22. *To obey is better than ſacrifice, and to hearken then the fat of rams.* Where to *obey* and *hearken*, are put as words of the ſame import and ſignification. Partly from the Matter of Chriſts Revelation; he hath revealed not onely Doctrines to inform the Mind, but Precepts to reform the Heart and Practice. If we aſſent to the doctrine, but do not obey the precepts, we do not hear him. Therefore to hear him is to yield obedience to what he ſhall teach you; and when Chriſt cometh to take an account of the entertainment of the Goſpel, *he ſhall come in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of*

our Lord Jeſus Chriſt. Partly too from the intimate connexion there is between his *Prophetical* and *Regal Office.* Chriſt is ſo a *Prophet*, that he is alſo a *Soveraign*; and doth not onely give us Counſel and Direction, but a Law, which we are to obſerve under the higheſt penalties. If the Goſpel were an arbitrary direction, which we might obſerve or not obſerve, without any great danger to our ſelves, ſurely it were folly to deſpiſe good Counſel; but it hath the force of a new Law from the great King and Law-giver of the World, therefore it muſt not onely be believed but obeyed; *Heb.* 5. 8. *He that is the chief prophet of the church, is alſo the king of ſaints.* Partly alſo from the near connexion that is between Faith and Obedience. The Matter which we believe is of a practical concernment, and doth not require onely a ſimple Faith, or bare belief, which were enough in points merely ſpeculative; but a ready Obedience. It is ſaid *Rom.* 16. 26. *The myſteries of the goſpel are made manifeſt to all nations for the obedience of faith.* They are not matters of ſpeculation and talk, but practice; and Bleſſedneſs is pronounced on ſuch as hear them and keep them; *Luk.* 11. 28. *Bleſſed are they that hear the word of God and keep it.* Many hear and talk,

hear

hear and ſtuff their Minds with Notions, but they do not frame themſelves to the practice of what they hear. Many queſtion not Chriſts Authority, but yet they do not regard his Doctrine. Now Faith doth not onely ſilence our doubts, but quicken our Affections, and enliven our Practice.

Secondly, How can we now hear Chriſt, ſince he is removed into the Heaven of Heavens, and doth not ſpeak to us in Perſon.

Anſw. Surely it doth not onely concern the Believers of that Age, who converſed with Chriſt in the dayes of his Fleſh; but it is the general duty of all Chriſtians to hear Chriſt; for during the whole Goſpel diſpenſation, God ſpeaketh to us by his Son. *Heb.* 1. 2. The Revelation is ſettled, and not delivered by parcels, as it was to the ordinary prophets. Now we hear Chriſt in the Scriptures, *Heb.* 2. 3, 4. *How ſhall we eſcape if we neglect ſo great ſalvation? Which was firſt ſpoken by the Lord and afterwards confirmed to us by them that heard him.* He began to ſpeak and to declare the Goſpel both before and after his Reſurrection; and they that heard him were eſpecially the Apoſtles, who being indued by the Holy

Ghost declared it first to the *Jewes*, and then to the Gentiles to whom it was continued by divers signs and wonders, as to the Apostles, and to extraordinary Messengers. Christ saith, *Luk.* 10. 16. *He that heareth you, heareth me, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me.* The despising of the Messenger, is the despising him that sendeth the Message. A mans Apostle is himself, is a *Jewish* Proverb. As to ordinary Ministers he saith, *lo, I am with you to the end of the world*, *Mar.* 28. 20. they are taken into part of the Apostolical Commission and Blessings; they preach in Christs Name, and we as in his stead pray you to be reconciled, 2 *Cor.* 5. 20. so that it is his Voice and his Message, he affordeth his Presence and Assistance unto the Worlds end. If you receive it with Faith and Obedience, you are in a Course and way which will bring you to Everlasting Blessedness: but if you stand out obstinately against his Message, you are in the way to Everlasting Misery, for refusing Gods methods for your Redemption.

Thirdly, The Properties of this Hearing or Submission to our Great Prophet.

1. There must be a resolute Consent or Resignation of our selves to his Teaching and

and Inſtruction. All particular duties are included in the general. Firſt, we own Chriſt in his Offices, before we perform the duties, which each of thoſe offices calleth for at our hands and from us; before we depend on him as a Prieſt, or obey him as a King. As we receive him with thankfulneſs and love, as our deareſt Saviour, and with Reverence, and a conſent of ſubjection, as a ſoveraign Lord; ſo alſo with a conſent of Reſolution to follow his directions, as our Prophet and Teacher, being convinced that he is ſent from God to ſhew us the way of Life and Happineſs; *Joh.* 6. 63. *Lord to whom ſhall we go, thou haſt the words of Eternal Life.* His Doctrine ſheweth that there is ſuch a thing, how it was purchaſed, which way it may be had, by Gods offer and the terms preſcribed. Before we take any particular direction from Chriſt about this or that duty, we muſt firſt conſent in the general, that he ſhall be our Teacher and Prophet. A particular conſent to Chriſt in this Relation is as neceſſary as to any of the reſt.

2. This Reſignation of our Souls to Chriſt as a Teacher, as it muſt be reſolute, ſo it muſt be unbounded and without reſerves. We muſt ſubmit abſolutely to all that he propoundeth, though ſome Myſte-

ries be above our Reaſon, ſome *Precepts* againſt the Intereſt and Inclination of the Fleſh, ſome *Promiſes* ſeem to be againſt Hope, or contrary to natural probabilities. There are ſome Miſteries in the Chriſtian Religion, though not againſt Reaſon, yet above Natural Reaſon. Now we muſt believe them upon Chriſts word, *Captivantes omnem intellectum in obſequium Chriſti*, 2 Cor. 10. 5. *Bringing into Captivity every thought into the obedience of Chriſt.* All our diſputings and reaſonings againſt the Chriſtian Doctrine, muſt be captivated by a ſubmiſſion to the Authority of our Teacher and *Prophet*. A *Diſciple* is to be a Learner, not a Caviller; and ſome Principles are not to be chewed, but ſwallowed as *Pills* on the credit of the *Phyſitian*, when it appeareth on other Grounds that Chriſt is the great Teacher ſent from God. And as there are Myſteries above our Reaſon, ſo there be duties againſt the Intereſt and Inclination of the Fleſh. Many of Chriſts *Precepts* are diſpleaſing to Corrupt Nature; to deny our ſelves, to take up the Croſs, to mortifie our Appetites and *Paſſions*, to cut off right hands, and to pluck out right Eyes, that none ſhall be ſaved that are not Regenerate and Holy; that non-condemnation is the priviledge of thoſe that walk not after the Fleſh,

Fleſh, but after the Spirit; that if we live after the Fleſh, we ſhall dye; that we muſt not ſeek great things for our ſelves; that we muſt hate Father and Mother, and our own life, if we will be Chriſts Diſciples: Fleſh and Blood can hardly down with theſe things: that there ſhall be ſuch an exact day of account, ſuch eternal torments in the other World: yet if this be revealed by our great Prophet, as reaſon muſt not be heard againſt Chriſt, ſo the fleſh muſt not be heard againſt Chriſt, nor the World heard againſt Chriſt; ſo if ſome of our Hopes exceed the probability of natural cauſes, *Rom.* 4. 18. *he againſt hope believed in hope*, as the Reſurrection of the Body, we muſt believe and obey him in what he offereth and commandeth, notwithſtanding the contradiction of our carnal minds, and hearts, in what is hard to be believed, and practiſed as well as in what is eaſie.

3. It muſt be ſpeedy, as to the great ſolemn acts of ſubmiſſion, do not delay to hear him, *Heb.* 3. 7. *To day if you will hear his voice harden not your hearts.* Chriſt muſt not be put off with dilatory ſhifts, if we refuſe to hear to day, Chriſt may refuſe to ſpeak to morrow. The Father hath his time of waiting, the Son of his Goſpel-offers, the Spirit of his earneſt motions: it is dan-

dangerous to slip our day, therefore if you will hear him, hear him now? hear him betimes, the season falleth under the precept as well as the duty, *now while it is called to day.*

4. Your consent to hear him must be real, practical, and obediential, verifyed in the whole tenour and course of your lives and actions: for Christ will not be flattered with empty Titles, *why call ye me Lord, and Master, and do not the things which I say? Luke 6. 46.* if you pretend to hear his word, you must do it also, for you do not hear to please your minds with knowing, but that you may make it your serious care and business to serve, love and please God. Many study Christianity to form their opinions, rather then reform their Hearts and Practice. The great use of Knowledge, and Faith, is to behold the love of God in the face of Jesus Christ; that our own love may be quickned and encreased to him again. If it serve onely to regulate opinions, it is but dead speculation, not a living Faith. A naked belief is but the sight of a Feast, it is the gracious soul doth eat and digest it; when our Faith is turned into Love, and Obedience that is the true Faith.

III. The reasons why this Prophet must be heard.

1. Con-

1. Conſider whoſe voice it is who ſpeaketh, the only beloved Son of God, or God himſelf, and ſurely when he ſpeaketh he muſt be heard, *Heb.* 12. 25. *See that ye refuſe not him that ſpeaketh from Heaven, for if they eſcaped not who refuſe him that ſpake from Earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from Heaven.* It is Chriſt doth ſpeak, and God by him, commanding us to repent and believe the Goſpel, now to refuſe him is a high contempt. God when he gave the Law he ſpake on Earth, but when he ſpake by Chriſt, he ſpake from Heaven; for Chriſt came from Heaven to acquaint us with the mind of God, and having done it is returned to Heaven again; from whence he ſent down his Spirit on the Apoſtles, who revealed his Goſpel to the World. This was a Myſtery hidden in the boſom of God, and brought to us thence, by his only begotten Son, ſurely with all humble ſubmiſſion we ſhould attend unto and obey his Word, *Pſal.* 103. 20. *Bleſs the Lord ye his Angels, that excel in ſtrength, that do his Commandements, hearkning to the voice of his Word.*

2. The matter which he ſpeaketh, and we hear the Doctrine of the Goſpel, it is the moſt ſweet excellent and comfortable Doct-

Doctrine that can be heard, or underſtood by the heart of man, *Prov.* 8. 6. *Hear ſaith Wiſdom for I will ſpeak of excellent things, and the opening of my lips ſhall be of right things.* This is the brighteſt light that ever ſhone from Heaven. The profoundeſt Wiſdom, the greateſt Love, and Mercy that ever was or can be ſhown to ſinful wretches, of the higheſt concernment to man, becauſe his Everlaſting ſtate lyeth upon it, a ſtate of Everlaſting wo or weal.

Three things I ſhall take notice of.

1. The way of Reconciliation with God, manifeſted and diſcovered out of his intimate Love to us. Man had fallen from the Love of God to the creature, and was conſcious to himſelf of having diſpleaſed his Maker, and ſo lay under the fears of his vindictive Juſtice. Now God by Chriſt declareth his Love to the offender, in the fulleſt and moſt aſtoniſhing way, Reconciling himſelf to him, and ſheweth his readineſs to forgive, and ſave him, 1 *Tim.* 1. 15. *This is a faithful ſaying and worthy of all acceptation, that Jeſus Chriſt came into the World to ſave ſinners, of whom I am chief,* and 2 *Cor.* 5. 19. *God was in Chriſt reconciling the World to himſelf.* Oh what ſhould be more welcom to the creature than this news, of this

this pardoning Covenant founded in the Blood of Chriſt.

2. Our duty exactly ſtated with convenient motives to enforce it. Not only the comfort of man is provided for, but alſo our ſubjection to God, and that upon the freeſt and moſt comfortable terms, that we ſhould ſerve him in love, and glorifie, and pleaſe him, that we may be happy in his love to us: for the ſum of Religion is to love him, and keep his Commandements, *John* 14. 21, 23, *He that keepeth my Commandements he it is that loveth me, and if any man love me he will keep my Words*, to love him is our work, and to be beloved of him is our Happineſs, and verſe 24. *He that loveth me not keepeth not my ſaying, and the word which you hear is not mine, but the Fathers which ſent me.* The Goſpel is the very Word of God, both the Fathers and the Sons, it is an act of loving, ſerving, and pleaſing God, for this is the Word Chriſt preached, that we love God, and Chriſt loveth us again.

3. A proſpect of eternal Happineſs, 2 *Tim.* 1. 10. *He hath brought Life and Immortality to light through the Goſpel*, this is news, but darkly revealed before, and without this

man

man, knew not how to satisfie all his capacities and desires, but was like *Leviathan* in a little Pool. Nay we have not only a prospect of it, but the offer of it as a reward appointed, if we will be sincere in our Faith, Love, and Obedience, 1 *John* 2. 25. *This is the promise that he hath promised us even eternal Life.* Everlasting Joy and Blessedness is propounded to us, Oh then hear him, if this be that he speaketh of.

3. The Danger of not hearing this Prophet.

1. For the present to continue to slight and contemn the Gospel, is the mark that you are in a carnal perishing condition, 2 *Cor.* 4. 3. *If our Gospel is hid it is hid to them that are lost*, *John* 10. 3. *My Sheep hear my voice*, and verse 16. *Other Sheep are there which are not of this fold, and they shall hear my voice.* Christs Sheep whether Jew or Gentile, they have all the same character, they all hear his voice, and verse 27. *My Sheep hear my voice, and I know them and they follow me.* They distinguish his voice, own his voice, obey his voice; so *John* 8. 47. *Whosoever is of God heareth Gods Words, ye therefore hear them not, because ye are not of God*, so that you lose all this

this comfort, if ye do not hear the voice of Christ, and his faithful Servants.

2. For the Future, *Deut.* 18. 19. *Whosoever will not hearken to the words which that Prophet shall speak in my name, I will require it of him*, that is, he must look to answer it another day. *Peter* rendreth it *Acts* 3. 23. *Whosoever will not hearken to that Prophet shall be destroyed among the people.* It is not a bodily punishment but eternal torment, *John* 3. 36. *The wrath of God abideth on him.* Mark 16. 16. *He that believeth not shall be damned.* Thus you see how dangerous it is to refuse this Prophet.

USES.

I. *Of Conviction*, to the carnal Christian for not submitting to Christs Authority. All Christians do it in pretence, but few that do it in reality. Doth his Word come to you, not only in Word but in Power?

1. Do you seriously come to him that you may have pardon, and life. When Christ had proved that he was the Son of God, the great Prophet of the Church, by the testimony of *John*, the testimony of his works, the testimony of his Father, and the testimony of the Scriptures, *John* 5. 40. *And ye will not come unto me that ye may*

may have Life, though *John*, his Works, the Father, the Scriptures, will prove him to be what he was, the *Messias*; the Saviour; and Redeemer of the World; yet they would not come to him, nor believe, but wilfully rejected him, and their own bleſſedneſs: What the Jews did wilfully, carnal Chriſtians do lazily, they prize his Name and ſlight his Office, do not come to him to be taught, ſanctified and drawn to God.

2. Do you reſpect the Word of the Goſpel, entertain it with Reverence, and Delight; as the Voice of the great Prophet? Do you meditate on it, digeſt it as the ſeed of the new Life, as the rule of your actions, as the Charter of your Hopes? A good man is deſcribed to be one that *delighteth in the Law of the Lord, and meditateth therein day and night*, *Pſal.* 1. 2. and again *Pſal.* 119. 97. *Oh how I love thy Law, it is my Meditation all the day long.* But alas few are of this temper, *Hoſ.* 8. 12. *I have written to them the great things of thy Law, but they were counted as a ſtrange thing, they contemned the Word of God*, as if its directions were of little importance, or did not concern them. Moſt men live like ſtrangers to the Word of God, little converſant

ſant in it, as if there were no great hazard in breaking it.

3. Do you mingle it with Faith in the hearing, that it may profit you, *Heb.* 4. 2. and feel the power of it for your good, but rather you ſhun it, run from it, *John* 3. 20. *They that do evil hate the light, and will not come to the light, leaſt their deeds ſhould be reproved.* The Word is a torment, rather then a comfort to you, you are afraid it will be found too true.

4. Do you receive it as the Word of God, 1 *Theſſ.* 2. 13. It may be you do not contradict the divine Authority in the Scriptures, but do you ſoundly believe them, and know the certainty of thoſe things wherein you are inſtructed, *Luke* 1. 4. Have you done any thing to prove the ſupream Truth, that Jeſus is a Teacher ſent from God? Moſt mens Faith is ſo weak and ſlight, becauſe it is taken hand over head, there is no deepneſs of Earth, *Mark* 13. 6. You have ſome light ſenſe of Religion, but ſlight impreſſions are ſoon defaced, and truths eaſily taken up are as ſoon quitted, the more we ſearch into the grounds of things the more we believe, *Acts* 17. 11.

The *Bereans* searched the Scriptures, *whether those things were so or no.*

5. Doth it come to you as the Mediators Word, *not in Word only but in Power*, 1 *Thess.* 1. 5. There is a convincing power in the Word, *Acts* 2. 37. *When they heard these things, they were pricked in the heart, and said to Peter and the rest of the Apostles, Men and Brethren what shall we do?* Many have not felt this power, but they fear it, *John* 3. 20. *Every one that doth evil hateth the light, neither commeth he to the light, least his deeds should be reproved.* A converting power, when it becometh the seed of a new Life, 1 *Pet.* 1. 23. *Being born again not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever.* A comforting power, giving the heirs of promise strong consolation, *Heb.* 6. 18. Do you find any thing of this in your hearts, is it ingrafted in your soules, *James* 1. 21. *Receive with meekness the ingrafted Word which is able to save your Souls.*

6. Do you hear him universally? it is said of the great Prophet, *Acts* 3. 22. *him shall ye hear in all things that he shall say unto you.*

Many

Many will hear him in the offers of pardon, but not in the precepts of duty, you must take his whole Covenant, the Promises for your Happiness, the duty for your work.

7. Do you hear him so as to prefer God and Christ, and the Life to come, above all the sensual Pleasures and vain delights, and worldly Happiness, which you enjoy here? Religion is obstructed, not soundly received: if your hearts be not taken off from these things, *Luke* 8. 14. *That which fell among Thornes are they which when they have heard go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection.* He is not a Scholar of Christ, who is not more devoted to the Love and Obedience of God, then any sensual satisfaction here below, unless you can renounce the Devil, the World and Flesh, and give up your selves to Christ, to be taught, sanctified and saved, and brought home to God, to enjoy him in Everlasting Glory; and taught how to deny Ungodliness and Worldly lusts, *Titus* 2. 12.

USE.

II. *Advice to weak Christians.*

1. To excite themselves to obedience by this *hear him* when dead and lifeless. Many times the heart is dull and needeth quickning, Conscience groweth sleepy and needeth awakening, you are too bold in sinning, cold and careless in spiritual and heavenly things. Now the first means to quicken us is Christs divine Authority, 2 *Pet.* 1. 16. *For we have not followed cunningly devised Fables, when we made known unto you the power and comming of our Lord Jesus Christ, but were eye-witnesses of his Majesty, when there came such a voice to him from the excellent Glory, this is my beloved Son in whom I am well pleased.* When you are customary in Prayer, and Hearing, it is Christs will, I must do it as I will answer it to him another day.

2. When you do renounce some beloved lust, or pleasing sin, urge your hearts with Christs Authority. Remember who telleth you of cutting off your right hand, and plucking out your right eye. How can I look the Mediator in the face, if I should wil-

wilfully break any of his Laws, prefer the satisfaction of a base lust, before the mercies and hopes offered me by Jesus Christ.

3. In deep distresses, when you are apt to question the comfort of the Promises, it is hard to keep the rejoycing of Hope, without regarding whose Word and Promise it is? Heb. 3. 6. *Whose house are ye, if ye hold fast the confidence and the rejoycing of hope firm unto the end.*

SERMON. VII.

MATTH. 17. 6, 7, 8.

And when the Disciples heard it they fell on their faces, and were sore afraid. And Jesus came and touched them, and said, arise be not afraid. And when they had lift up their eyes, they saw no man save Jesus onely.

IN this part of the History are Three Things.

1. *The Disciples Fear and Astonishment*, verse 6.
2. *Their Comfortable and Gracious recovery by Christ*, verse 7.
3. *The Event and Issue of all*, verse 8.

1. *Their Astonishment, they fell on their faces and were sore afraid*; their falling on their faces was not out of Worship, and Reverence,

verence, but consternation, as those *John* 18. 6. *As soon as he said to them I am he, they went backward and fell to the ground.* The causes of their fear must be enquired into. These were holy men, the flower of Christs Disciples; they were men in an holy action, for *Belshazar* in his cups to tremble were no news, they were not in the presence of an angry God, it was a Gospel-voice that they heard, *This is my beloved Son in whom I am well pleased, hear ye him.* They had not a full dispensation of his glory, but only a glimpse of it, and that under a cloud and revealed in Mercy; yet they were sore afraid. Upon any Visions and Apparitions of the divine Majesty, Gods Servants fell to the Earth, *Ezek.* 1. 28. *When I saw the appearance of the likeness of the Glory of God, I fell on my face*; *Paul* when Christ appeared to him from Heaven, he fell to the Earth, *Acts* 9. 4. *Rev.* 1. 17. *When I saw him, I fell at his feet as dead. Abraham* was cast into great horrour, *Gen.* 15. 12. when God appeared solemnly to enter into Covenant with him. So *Isa.* 6. 5. *Then I said, wo is me, for I am undone.* So *Daniel chap.* 10. 8, 9. *When I saw this great vision, there was no strength in me; for my comeliness was turned into corruption, and I retained no strength, yet I heard the voice of his*

words, then was I in a deep sleep upon my face, and my face was towards the ground.

Now I shall give the special reasons why the manifestation, and appearance of God to his great Prophets did breed this astonishment and Fear. (2.) What general Note and Observation, may be concluded hence for our profit.

1. The special Reasons why these manifestations and appearances of God to his great Prophets do breed this astonishment and fear, they are Two.

1. To humble them to whom he vouchsafed so great a favour. To humble them least the Glory of these heavenly Visions should too much puff them up. Therefore there was ever some weakness discovered in those that did receive them; *Jacob* wrestled with God, but came off halting and maimed, though he prevailed, *Gen* 32. 31. when he came off from seeing God face to face, he halted on his thigh. *Paul* was wrapt into the third Heaven, yet presently buffetted with a messenger of Satan, least he should be lifted up with the abundance of Revelations, 2 *Cor*, 12. 7. Corruption remaineth in us and we are not able to bear these favours, which God manifesteth to his choice Servants, and therefore there is something to humble them, in the dispensation, and to keep

keep them from being puffed up with pride, ſomething that is a ballance to the great honour wherewith God hath honoured them.

2. All thoſe that received Viſions from him to teach his people, God would ſeaſon them by leaving a ſtamp and impreſſion of his excellency upon them. This was the preparation of the Prophets, and a preparation of the Diſciples to fit them for the work of the Goſpel. A due repreſentation of Gods glory and excellent Majeſty doth qualifie them for their duty; they are fitteſt to carry Gods meſſage and deſcribe him to others, who are thus qualified and prepared, and have ſome reverence and awe of God impreſſed upon their own hearts, and have felt the power of his great Majeſty, 2 *Cor.* 5. 16. *Knowing the terrors of the Lord we perſwade men.*

The General Concluſion and Obſervation which we may draw from thence is this.

Doctrine, *That God is of ſuch glorious Excellency and Majeſty, that we are not able to bear any emiſſions, or extraordinary Repreſentations thereof in this ſtate of frailty.*

1. *I will prove that God is a great God, and of glorious Majeſty.* 2. *Give*

2. *Give you the Reasons why we are not able to bear the extraordinary manifestations thereof in this state of frailty.*

1. *That God is a God of great Majesty, and ought to be reverenced by all that have to do with him.* The point being a matter of sense, and evident by natural light, needeth not to be proved so much as improved.

1. Scripture representeth him as such *Dan.* 9. 4. He is called the great and dreadful God, so *Deut.* 7. 21. *A Mighty God and terrible*, and Nahum 1. 5. *A great and terrible God is he*, and again Job 37. 22. *With God is terrible Majesty.*

2. This eminently shineth forth both in his Works of Creation and Providence. 1. Creation, in the stupendious Fabrick of the Heavens, *Jer.* 32. 17, 18, 19. *Ah Lord God, behold thou hast made the Heaven, and the Earth by thy great power and outstretched arm, and there is nothing too hard for thee*, &c. In that mighty Collection of Waters in the Sea, we cannot look upon that vast expansion of the Firmament, that huge body of Waters in the Sea without some religious horrour, what is the God that made all this, *Jer.* 5. 22. *Fear ye not me, saith the Lord? will ye not tremble at my presence? which have placed the Sand for a bound to the Sea, by a perpetual decree*

decree that it cannot pass it, and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it. 2. Providence, whether in his way of Mercy or Judgment. *Mercy*; what a Majestick description of God is there, *Ps.* 50. 1, 2, 3, 4, 5. yet there his presence in his Church is described. The drift of the Psalm is, to set forth Gods Power and Majesty when he comes to call the Gentiles, and to set up the Evangelical way of his Worship, when the light of the Gospel shall shine forth from *Sion*, *Psalm* 5. 5. *by terrible things in Righteousness wilt thou answer us, Oh God, thou God of our Salvation.* Though God is a God of Salvation, yet the way of his delivering them carryeth Majesty and Terror with it. So his Works of Judgment, *Psal.* 119. 120. *My flesh trembleth for fear of thee, and I am afraid of thy Judgments, when the wicked of the Earth are put away like dross.* A Lyon trembleth to see a Dog beaten before him, and it is imputed as a fault to the wicked, that they do not take notice of it, *Isa.* 26. 10. *They will not behold the Majesty of God.*

3. His Greatness and Majesty is such, that we cannot comprehend it, *Job* 36. 26. *Behold God is great and we know him not, nor can the number of his years be searched out.*

The

The Greatneſs of God cannot be known, but only by way of Negation, that he hath none of thoſe infirmities, which may leſſen his being in our thoughts, or by way of compariſon, that he is above all, God is greater then man, *Jer.* 36. 12.

4. So great that he is fain to put a covering on, to enterpoſe the Clouds between us and him, for we are not able to bear his glorious and majeſtick preſence, *Job* 26. 9. *He holdeth back the face of his Throne, and ſpreadeth his Cloud upon it.* What would become of us, if he ſhould diſcover all his Glory: this is his condeſcenſion to the lower World, to appear under a vail, and cover his Throne with Clouds.

But though we do not know his full Majeſty, yet there is enough diſcovered both to Faith, Reaſon and Senſe, that God is great and glorious, both in himſelf and in all his Works. Scripture declareth it to Faith, and Reaſon will ſoon ſubſcribe to ſo evidential Truth, that he that made and ſuſtaineth all things, muſt needs be a great God. What other conceptions can we form of him, when we look to the Heaven, and this Earth which he ſuſtaineth by his great Power, and he declareth himſelf to Senſe by his dayly Providence to be a God of great Majeſty.

The

The proof of it needeth not ſo much to be ſpoke to as the improvement of it, which we are called upon for every where.

1. It is a Mercy that being ſo great, he taketh notice of us, *Pſal.* 8. 3, 4. *When I conſider thy Heavens, the work of thy Fingers, the Moon and Stars which thou haſt ordained, what is man that thou art mindful of him, and the Son of Man that thou viſiteſt him.* When we conſider how the Majeſty of God ſhineth forth in the heavenly Bodies, and thoſe many glorious Creatures God hath made beſides us: we may wonder that God ſhould eſteem of man, and take care of man; and be ſo ſolicitous about mans welfare, who was formed at firſt out of ſo vile materials, as the duſt of the Earth, and is ſtill of ſo very frail, infirm and mortal condition, and hath carryed himſelf ſo unthankfully to God, that he ſhould take care of him above his whole Creation, *Pſalm* 113. 6, 7. *The Lord our God dwelleth on high, who humbleth himſelf to behold the things in Heaven and Earth.* That the great God of ſuch glorious Majeſty ſhould take notice of Worms, and behold us not only by viſiting, over-ſeeing, and governing the affairs of this lower World, but ſhould condeſcend to this low eſtate of ours, in taking our fleſh; whoſe Excellency

and

and Majeſty is ſo great, that he might deſpiſe the Angels, of whom he hath no need: but to ſtoop ſo low towards men is matter of wonder, praiſe, and adoration.

2. We ſhould be humble in our converſing with him, conſidering what he is, and we are, *Job* 42. 5, 6. *I have heard of thee with the hearing of the ear, now mine eye ſeeth thee, therefore I abhor my ſelf in duſt and aſhes.* This ſhould keep his children in a holy awe. Oh how low ſhould we lye before this great God, *Gen.* 18. 27. *Who am I that am but duſt and aſhes, that I ſhould ſpeak unto God.*

3. That we muſt not pleaſe our ſelves with the performance of ordinary ſervice to him, but we ſhould raiſe it to an eminent degree of Worſhip and Adoration, *Pſal.* 48. 1. *Great is the Lord and greatly to be praiſed in the City of our God,* and Pſalm 145. 3. *Great is the Lord and greatly to be praiſed.* Alaſs the beſt we do is much beneath God. what low thoughts had *Solomon* of his ſtately Temple, 2 *Chr.* 2. 6. *Who is able to build thee an houſe, ſeeing the Heaven of Heavens is not able to contain him, who am I that I ſhould build him an houſe?* Thus ſhould we ſee, that our beſt reſolutions and performances come much ſhort of the excellency and greatneſs of God. All formality and lifeleſs

lifeleſs ſervice proceedeth from hence, that we have not due and raiſed thoughts of his Majeſty and Being, *Mal.* 1. 14. *I am a great King, ſaith the Lord of Hoſts.* The greatneſs of God calleth for other ſervice then uſually we give to him: he gets nothing from us that is perfect. But ſurely we ſhould not put him off with our refuſe, but ſpend the beſt of our ſtrength, time, parts, and affections, in his ſervice. Superficial dealing in it argueth mean thoughts of God, it is a leſſening of his Majeſty.

4. We ſerve a great Maſter, and ſo may expect great things from him. He diſcovereth himſelf unto his people according to the greatneſs and Majeſty of his Being, *Pſ.* 126. 2, 3. *The Lord hath done great things for them, yea the Lord hath done great things for us whereof we are glad.* Kings or Princes do not give pence or braſs Farthings, but beſtow Gifts becomming their Magnificence. The Heathens were forced to acknowledg it, and the people of God do willing acknowledg it, ſo *Joel* 2. 21. *Fear not, O Land, be glad and rejoyce, for the Lord will do great things.* Be the Mercies never ſo rare, the way never ſo difficult, God is able to accompliſh them.

5. This ſhould baniſh the fear of man, as to any danger can come from them to us, or to any attempts againſt God, *Matth.* 10.

10. 28. *Fear not them which kill the body, but are not able to kill the Soul, but rather fear him who is able to destroy both body and Soul in Hell fire*; they may threaten great things to us, but God threatneth greater. See Exod. 18. 11. *Now I know that God is greater then all Gods, for in the thing wherein they dealt proudly God was above them.* There is a greater being we have to depend upon.

6. Becauſe God is of ſuch Majeſty and Greatneſs, we ſhould quarrel at none of his dealings, for he is too high to be queſtioned by the Creature, and his Counſels are carryed on in ſuch a way as we cannot judg of them, no more then a Worm can judge of the affairs of a man; he is great in Counſel, and wonderful in working.

7. This ſhould keep his children in an holy awe, *Heb.* 12. 28, 29. *Let us have Grace whereby we may ſerve God acceptably with Reverence and Godly Fear, for our God is a conſuming fire.* When we come in the Holy Aſſemblies, *Gen.* 28. 17. *How dreadful is this place.* In our general courſe we muſt not ſlight his frowns, nor deſpiſe his favours, all comes from a great God, nor behave our ſelves irreverently in his preſence, but ſtill walk as thoſe that have to do with a great and glorious God.

II. *That*

II. That in this preſent ſtate we are not able to bear any extraordinary manifeſtation of his Greatneſs and Majeſty.

1. Becauſe of his Glory, which would conſume and ſwallow us up. This was a Voice *from the excellent Glory*, 2 *Pet.* 1. 17. Now if this excellent Glory by the Vail of the Firmament were not obſcured, man were not able to bear it, *Job* 37. 20. *If man ſpeak, he ſhall be ſwallowed up.* 1 *Tim.* 6. 16. He *dwelleth in light which no man can approach unto, whom no man hath ſeen, nor can ſee*, till we are received to Heaven. Thus it is, his Glory would kill us, his Voice confound us. There is a mighty diſproportion between Mortal Creatures, and the infinite Majeſty of God; the brightneſs of his Glory ſoon burdeneth, and over-burdeneth the infirmity of the beſt Creatures.

2. Becauſe of our Weakneſs.

1. Natural: We faint when we meet with any thing extraordinary, and therefore no wonder if we are aſtoniſhed with the near approach of the Excellent Majeſty of God, and made unfit for any action of Body or Mind. If we cannot look on the Sun, how can we ſee God? our Felicity in Heaven would be our Miſery on Earth: This Wine is too ſtrong for old Bottles.

2. Sinful Infirmity, conſciouſneſs of guilt is in it alſo, and our diſconformity to God through ſin, *Iſa.* 6. 5, 6. *Wo is me, I am for undone, I am a man of unclean lips, and I dwell in the midſt of a people of unclean lips, and mine eyes have ſeen the king, the Lord of hoſts.* So *Peter*, *Luk.* 5. 8. *Depart from me, for I am a ſinful man*; this raiſeth a fear in us upon every eminent approach or diſcovery of Gods Glory. Before the Fall, God and *Adam* were Friends; he would have endured God to ſpeak to him; yet after the fall the appearance of God became terrible. When he heareth his voice, he is afraid and hideth himſelf, and ſomething of this fear ſticketh to the beſt of his People, and when God is eminently near it is diſcovered. For perſons that have ſin in them, to be near to ſo Holy and Glorious a Majeſty, that is a part of the reaſon of this Fear and Trouble. Well then, both theſe cauſes go together, the Repreſentation of the Majeſty of God, and the ſenſe of our own frailty and weakneſs.

USE.

USE.

Is to preſs us to two things;

I. *To preſs us to an holy Awe and Reverence, when we come near to God.*

II. *To take heed that our fear of God do not degenerate into a ſlaviſh fear.*

Firſt, *To preſs us to an holy Awe and Reverence of God, when we draw nigh unto him.* Surely we ſhould in all our Worſhip have ſuch thoughts of God, as may leave a ſtamp of Humility, and ſome Impreſſions of the Majeſty and Excellency of God upon us; and we ſhould fall upon our faces, though not in a way of Conſternation, yet in a way of Adoration. And becauſe uſually we bewray much ſlightneſs and Irreverence in our converſes with God and Approaches to him, I ſhall preſs it a little.

1. I will ſhew how the Scriptures in the general do call for this Holy Awe of the Majeſty of God in all our Worſhip. *Pſal.* 111. 9. *Holy and reverend is his name*, and therefore never to be uſed by us, but in an awful and ſerious manner; *Pſal.* 96. 4. *The Lord is great and greatly to be praiſed, he is to be feared above all Gods*: Whether

we pray, or whether we praiſe God, ſtill the heart muſt be deeply poſſeſſed with a ſenſe of his Excellency, and we muſt admire him, above all created or imaginable greatneſs whatſoever, and ſo mingle reverence, with our moſt delightful Addreſſes to him. Again, *Pſal.* 89.17. *God is greatly to be feared in the aſſembly of his Saints, and to be had in reverence of all that are round about him.* Holy Angels, and ſanctified Men, who of all Creatures have neareſt Acceſs to God, ſhould moſt adore and reverence him, becauſe they are beſt acquainted with him, and have the cleareſt ſight of him that mortal creatures are capable of. The Angels are an aſſembly of holy Ones, that alwayes behold his Face; therefore alwayes Lauding and Glorifying God: So God is ſaid to be terrible in his holy places, *Pſal.* 68. 35. whether Heaven, or the Church; indeed the awful carriage of his people in his Worſhip ſhould be one means to convince of the Excellency and Majeſty of God, 1 *Cor.* 14. 25. The Apoſtle ſheweth there, that an Unbeliever coming into the Chriſtian Aſſemblies when they are managed with Gravity and Awe is convinced and judged, and will fall down on his face and worſhip God, and ſay, *God is in you of a truth.* That is, ſeeing their Humility, brokenneſs of

of Heart, hearing their praiſes and admirations of God, and ſeeing their orderlineſs and compoſedneſs of Spirit; whereas rudeneſs, ſlightneſs and irreverence, doth pollute and ſtain the glory of God in their Minds.

2. Other Addreſſes will not become Faith and Love.

1. Faith, for whoſoever cometh to God muſt fix this principle in his Mind, *that God is*, *Heb.* 1. 6. We do not worſhip God aright if we do not Worſhip him as Believers, and if we worſhip him as Believers, we will worſhip him with reverence, and godly fear. Faith giveth us not only a thought of God, but ſome kind of ſight of God, and ſight will leave an impreſſion upon the heart of reverence and ſerioufneſs; ſurely a ſight or believing thought of God ſhould be able to do any thing upon the ſoul. It is the great work of Faith, *to ſee him that is inviſible*, *Heb.* 11. 27. We ſhould in our whole converſation live as in his ſight, and live as thoſe that remember God ſtandeth by, and ſeeth all that we are about: but eſpecially in our worſhip, we then ſet our ſelves as before the Lord. Pray as to our Father, that ſeeth what we do, *Mat.* 6. 6. *Pray to thy father which is in ſecret and thy father which ſeeth in ſecret, will reward thee openly.* Hear as before the Lord, *Acts* 10.

33. *We are all here preſent before God to hear all things that are commanded thee of God.* Then the Soul ſhould turn the back upon all other things, that the mind may be taken up with nothing but God.

2. No other worſhip will become Love. Worſhip is an act of love and delight. Now love is ſeen in admiring the Excellencies of that glorious Being whom we love, and aſcribing all to him, as being deeply affected with his Goodneſs, *Rev.* 4. 10. *The four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, honour and power; for thou haſt created all things, and for thy pleaſure they are and were created.* They fell down not out of aſtoniſhment but reverence, and caſt their Crowns before the Throne. Whatever Honour they have, they had it from God, and are content to lay it at his feet, from whom they have life, and being, and all things. They have ſuch an high eſteem of God, that before him they cannot be too vile. They are unworthy to wear any Crown in Gods preſence, and are content that their Honour be a footſtool to advance and extol his Glory. Certainly thoſe that are heartily affected to God will go about his

his Worſhip, as with Chearfulneſs, ſo with Humility and Reverence.

Secondly, *To take heed that our Humility and Reverence, do not degenerate into ſervile Fear and Diſcouragement.* It is apt to do ſo even in the beſt of Gods People. We can hardly keep the middle between the extreams, our Faith is apt to degenerate into preſumption, and our Humility into deſpondency of Spirit, and our Fear into diſcouragement and diſtruſt. So hard a matter is it to ſerve the Lord *with fear, and to rejoyce with trembling*, *Pſal.* 2. 11. or to walk in the fear of God, and in the comforts of the Holy Ghoſt.

Therefore to avoid this Conſternation, do two things.

1. Conſider how amiable God hath repreſented himſelf in Jeſus Chriſt, and how near he is come to us: and within the reach of our Commerce there is a new and living way, through the Vail of his fleſh, *Heb.* 10. 20. So that though our God be a conſuming fire, yet there is a ſcreen between us and this Fire; though if he ſhould draw away the Vail, a glimpſe of his glory would kill us, yet this Glory being vailed, we may have *acceſs with confidence*, *Eph.* 3. 12. There are naturally in our hearts fears, eſtranged-

neſs and backwardneſs from God; but now God is incarnate, and hath been manifeſted in our fleſh, we may have more familiar thoughts of him, and they are made more ſweet and acceptable to us.

2. Get your own peace with God made and confirmed to you more and more, *Rom.* 5. 1, 2. *Being juſtified by faith, we have peace with God, through Jeſus Chriſt our Lord.* So *Eph.* 2. 18. *He preached peace to you which were afar off, and to them that are nigh, for through him we both have an acceſs by one ſpirit to the father.* See the breach made up, between you and God, and be very tender of putting it to hazards any more. God that is a conſuming fire to guilty ſouls is a Sun of Righteouſneſs to the upright; when we are accepted in the beloved, thoſe thoughts of God which guilt will make amazing and terrible, will be through peace comfortable and refreſhing.

Secondly, Their comfortable and gracious Recovery by Chriſt, *Ver.* 7. *And Jeſus came and touched them, and ſaid, Ariſe, be not afraid.* He relieveth and helpeth them by three things.

1. *His Approach.*
2. *His Touch.*
3. *His Word.*

1. *His*

1. *His Approach*; he came to them, you must understand having laid aside his glory, which he had in the Transfiguration, that he might more familiarly converse with them, and without prejudice. Because of their weakness and infirmity he layeth aside his Majesty, and reassumeth the habit of his Humiliation; as *Moses* did put a Vail upon his face, that the people might endure his sight and presence. Gods appearing at first may be terrible, but the issue is sweet and comfortable, a still calm Voice followed the Earthquake, Wind and Fire, 1 *Kings* 19. and God doth good to his People, after he hath humbled them and proved them, *Dent.* 8.16. Here when the Apostles lay like dead men, Christ came and put new life, and strength into them. He came of love and pity to them, that nothing more grievous might happen to them; either loss of life or senses. He would not let them perish in these amazements.

2. *His Touch.* He touched them. Christs Touch is powerful, and a means of Application. Usually thus Christ conveyed and applyed his Power, *Mat.* 8. 3. *He touched the leper and cleansed him.* *Mat.* 8. 15. *He touched Peters wives mother, and cured her of a fever.* So *Matth.* 9. 19. *He touched the two blind men, and they received their sight*; and

and in many other places, ſo this touching of the Apoſtles, was to apply his Power, and to recover them out of their Trance.

3. *His Speech.* And ſaid, *ariſe and be not afraid*; The glorious voice of the Father affrights them, and the gracious voice of the Son reviveth and refreſheth them. He comforts thoſe whom the terrors of the Almighty had caſt down, he doth not chide them for their fear or little Faith, as he doth at other times, he conſidered the greatneſs of the Cauſe, their natural Infirmity: the governing of which was not in their power, and the terribleneſs and ſuddenneſs left no time for deliberation; therefore he doth not chide them, but encourageth them. The like was done in other caſes, as to *Ezekiel* in his Trance, *Ezek.* 2. 1. *Son of man ariſe, ſtand on thy feet, and I will ſpeak to thee.* So to the Apoſtle *John*, *Rev.* 17. 18. *When I ſaw him, I lay at his feet as dead; and he laid his right hand upon me, ſaying, Fear not, I am the firſt and the laſt.* So here, be not afraid. We muſt reverence Chriſt, but not be ſcared at him. Such a fear as may ſtand with our duty is required, but not that which diſableth us for it, or diſcourageth us in it, that is no more pleaſing to God than ſecurity.

1. Obſerve

1. Obſerve Chriſts tender care over his Diſciples, in their faintings and diſcouragements.

1. That he comforteth and reviveth his Diſciples. Chriſt alone can help us, and confirm us againſt our fears: the diſciples did not ſtir, but lay proſtrate upon their faces, till he came and touched them, and ſaid, *ariſe, be not afraid.* In all the troubles and perplexities of his People, he will be owned as the cauſer and curer of them, *Hoſ. 6. 1. Come let us return unto the Lord, for he hath torn, and he will heal us, he hath ſmitten, and he will bind us up.* So *Job* 5. 18. *He maketh ſore and bindeth up, he woundeth and his hands make whole.* As all our troubles and perplexities are from his hands, ſo muſt the healing be. If he make the wound, all the World cannot find a plaiſter to heal it; and no wound given by himſelf is above his own Cure; and he woundeth not as an Enemy, but as a Chirurgion; not with a Sword, but a Lancet. All other means are blaſted till we come to him.

2. That he is exceeding ready, and hath great Pity and Tenderneſs towards them. As appeareth by laying aſide his Glory and coming to the Diſciples, when they came not to him; and ſpeedily, that he might not leave them long in the Trance, leſt

leaſt worſe effects ſhould follow; and is he not like affected to all his people, in their perplexities and troubles? Yes verily. See *Iſa.* 57. 16. *I will not contend for ever, nor will I be alwayes wroth, for the ſpirit ſhould fail before me, and the ſouls which I have made.* He ſpeaketh as if he were afraid, leſt mans ſpirit ſhould fail, being long overwhelmed with terror and trouble. So the Apoſtle, 2 *Cor.* 2. 7. *Comfort him leaſt he be ſwallowed up with over-much ſorrow.* The Lord Chriſt is full of bowels and compaſſions, pitieth his people in their Infirmities, Fears and Troubles.

2. The manner and way which he taketh is conſiderable alſo, by *touch* and *ſpeech.* The *touch* noteth the application of his Power; and in his *ſpeech* he ſaith, *Ariſe, be not afraid.* Chriſt doth not love to confound, but comfort his Servants, and therefore taketh this double courſe, by ſecret power enlivening and ſtrengthening their hearts, *Pſal.* 138. 3. *I cried unto the Lord and thou anſwereſt me, and ſtrengtheneſt me with ſtrength in my ſoul.* That is, God did ſecretly ſupport him and ſtrengthen him, under the trouble. He doth it alſo by a word; therefore we read of Gods ſpeaking peace to his People, *Pſal.* 85. 8. *I will hear what God will ſay, for he will ſpeak peace to his people and*

and his ſaints. Beſides an inward ſtrengthning, there is a neceſſity of a word from Chriſts own mouth, ere we can caſt off our Diſcouragements. Beſides his touching or his laying his right hand upon us, there is need of his word to us.

USE.

It teacheth us what to do when we have ſerious thoughts of appearing before God: For the caſe in hand is about thoſe that were affrighted and diſquieted with Divine Viſions, which was occaſioned by natural frailty, and partly by a ſenſe of ſin. Now all of us muſt ſhortly come into Gods preſence, but who can dwell with devouring burnings? If your thoughts be ſerious, you will find that it is no ſlight thing, to appear before God, who is our Creator and our Judge, and who is an holy and glorious God, to whom we have carried it very unthankfully, and undutifully. Now who can relieve you in theſe perplexed thoughts, but the Lord Jeſus Chriſt: get a word from him that your Iniquity is taken away, and your ſin purged; *Iſa.* 6. 7. and wait on him, till he ſettleth your ſouls in the peace and hope of the Goſpel, *Iſa.* 57. 14. and then you are relieved in your Agonies of Con-

Conſcience; ſtand up, be not afraid, the Goſpel is a Soveraign Plaiſter, but his hand muſt make it ſtick.

Thirdly, The Event and Iſſue of all, *ver.* 8. *And when they had lift up their eyes, they ſaw no man ſave Jeſus onely.* This intimateth two things.

1. That this Teſtimony from Heaven did onely concern Jeſus Chriſt, for *Moſes* and *Elias* vaniſh out of ſight, and Jeſus is left alone, as the Perſon in whom God is well pleaſed, and all the Church muſt hear him. When they are withdrawn, Chriſt remaineth as Lord and Head of the Church, and ſo it ſheweth the ceaſing of *Moſes* his Law and the continuance, and Authority of the Law of Chriſt. The Apoſtle telleth us, when that *which is perfect is come, that which is in part ſhall be done away.* They onely propheſied, prefigured Chriſt to come, but now upon the Exhibition, the Legal Ordinances vaniſhed.

2. That God manifeſteth himſelf for time, meaſure and degree, as he himſelf ſeeth fit for our good: for the Viſion is removed, when the intent of it is obtained: Here the ſpiritual Banquet doth not always laſt, Heaven is a perpetual Feaſt, but we muſt not look upon Earth to be feaſted always with ſpiri-

ſpiritual ſuavities. There is no permanency, but perpetual Viciſſitudes in our enjoyments within time, we have clear and cloudy dayes in the World, a feaſt, a deſertion, *Cant.* 5. 1. &c. *I am come into my garden, my ſiſter my ſpouſe, I have gathered my myrrhe with my ſpices, I have eaten my honey-comb with my honey, I have drunk my wine with my milk; eat O friends, drink, yea drink abundantly, O beloved. I ſleep but my heart waketh, it is the voice of my beloved that knocketh, ſaying, Open to me my ſiſter, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night,* &c. And *Ver.* 6. *I opened to my beloved, and my beloved hath withdrawn himſelf and was gone.* After the greateſt manifeſtations of Chriſts love, there may be a withdrawing; we cannot bear perpetual comforts, and God reſerveth them for a better time; when we are more prepared for them. There muſt be Day and Night in this World, and Winter and ſummer; but in Heaven it is all Day, there is a perpetual ſun-ſhine never clouded nor overcaſt.

FINIS.